

The Expositor

and

Current Anecdotes

VOLUME VII.

APRIL, 1906.

No. 7

TEXTUAL SEARCH-LIGHTS.

TOUCH ME NOT. (358)

John 20:17.

Jesus said to Mary in the garden, "Touch me not." Dr. Vincent says, "The verb primarily means *to fasten to*, hence, it implies here, not a mere momentary touch, but a *clinging to*." Jesus goes on to give a message to his disciples which Mary is to hasten to carry. No time for selfish enjoyment of Christ's presence, while others sorrow in ignorance of his resurrection. Cling not to me, but go to my brethren.—S. A. W.

A THEATRICAL SPECTACLE. (359)

1 Cor. 4:9.

A spectacle unto the world. The Greek word signifies literally a *theatrical spectacle*. The same thought in Heb. 10:33 is translated a *gazing stock*. "The apostles are represented as coming last in a procession of gladiators, devoted to death, and the whole universe, angels and men, as spectators of the conflict. The image is taken from the Isthmian games celebrated near Corinth." —Biblical Encyclopedia.

COIN OF THE KINGDOM. (360)

II Peter 1:4.

In the first chapter of Heb., the writer speaks of the Son as the express image of the Father. The word used in the original, is that used of the mark or stamp of a coin by which it is distinguished as genuine or of a certain value. God is conceived as setting a distinctive stamp upon Christ, and so the Son bears the exact impress of the divine nature. Even so a Christian is known by the mark, being made a partaker of divine nature. With us the coin is being stamped more and more perfectly. We grow into the image of the Son. Let us be careful to bear the mark, and yield ourselves more and more to its impress.

MY UNMOORING. (361)

2 Tim. 4:6.

"The time of my departure is at hand." The word Paul used means literally, '*my unmooring*.' Paul compared himself to a ship on the stocks being made by hammer and saw, painfully and toilsomely fashioned into the right shape. But some glad day the underpin-

ning would be knocked away, and he would slip into the happy new element for which God all along had been preparing him."—G. B. F. Hallock.

BLOTTING OUT SIN. (362)

Col. 2:14.

In Bible terms there were two ways of cancelling a debt or bond; one was to *blot it out*, as when the record was written on a wax tablet, and by reversing the metallic stylus and using the flat end, the wax could be pressed back into the cavities made by the sharp point, in which case it would be as though *nothing had been written*; and the other way was to *nail the bond*, as on the opening of the Jubilee year, to the door post of the debtor's house. Both are referred to in Colossians 2:14, as being done by the Lord Jesus Christ.—A. T. Pierson.

WHAT DID THE MASTER WRITE IN THE SAND? (363)

John 8:8-9.

What was it took the color from the cheeks of those men, and made them beat such a cowardly retreat?

"The sins of each one of them."

Perhaps the writing on the sand read something like this:

The name of the widow he had robbed.

The name of the girl whose virtue he had stolen.

The dying words of a broken-hearted mother.

The name of the road where he had robbed a man in the darkness.

For the old manuscript reads: "Jesus stooped down, and with his finger wrote into the ground the sins of each one of them. And they, when they had read, went out one by one."

In the Revised Version it reads: "When they had heard, they went out one by one." Heard what? The Lord had not spoken. But if you substituted "read" for "heard," the meaning is plain, and quite agrees with this fresh, though old, explanation.

This rendering of the old story draws out our hearts in yet deeper devotion to our Lord. —Western Christian Advocate.

A LITTLE CLASSIC.

THE LOST CONSCIENCE. (364)

Rom. 2:15.

Conscience was lost, but things went on as before. Some people even began to feel themselves more free and more at ease in their minds. Many troublesome ideas had disappeared with it, and particularly that moral discomfort which attends an inner monitor.

Meanwhile the unfortunate Conscience lay bruised and trodden under foot in the highway.

A wretched drunkard finally picked it up, in the hope that he might be able to sell it for a glass of brandy. All at once, he felt a sort of electric shock through his whole being, the fumes of wine began to clear away from his brain. Little by little, there came back to him the bitter knowledge of his real condition. At first he felt nothing but fear, then his memory awoke; then his imagination began to speak. From the darkness of the shameful past his pitiless memory recalled every deed of violence, treachery and injustice of which he had been guilty, while his imagination gave fresh life to all the details. Our drunkard began to shed tears; passers by gathered around him, declaring that nothing but drink was the matter with him. "My friends, I cannot help crying," said the unhappy drunkard; "it is too much for me," and the people shouted with laughter. They did not perceive that he was sober, and that he had really made a discovery which was breaking his heart; a sorrow's crown of sorrow is to find one's conscience when one least expects it.

"Oh!" said the wretched creature, "I must rid myself of this, cost what it may, or I am done for," and he went toward the wine shop of an old acquaintance named Petrovitch. Before going in he peeped carefully through the window, and seeing Petrovitch dozing behind his counter, he opened the door quickly and, without giving Petrovitch time to recognize him, thrust into his hand the terrible find and fled. Some seconds passed before Petrovitch opened his drowsy eyes; then he felt a cold shudder pass over him. He had a sort of vision that he was carrying on his business without proper license; but after a sharp look round he saw that he had all the papers demanded by the authorities.

Seized with a fear hitherto unknown to him, he began to tremble and grow pale. Conscience murmured: "No, no, it won't do to let the poor people make themselves shamefully tipsy."

Meanwhile by degrees the tavern filled with people, but Petrovitch, instead of serving his customers, not only refused to sell them any wine, but pointed out to them, that for the poor all misfortunes began through drink.

"Why, Petrovitch, you must be mad!" said all his astonished customers.

"That's not very surprising, my friends," answered Petrovitch, and he showed them the Conscience which the drunkard had thrust upon him, and asked if any one of them would like to have it.

But each one tried to get to the most re-

spectful distance from it, and no one seemed in any hurry to accept the offer.

Though he did not sell any wine that day, toward evening Petrovitch's sadness wore off; he became even gay, and said to Arina Ivanovna, "Well, my dear wife, though we have gained nothing today, what does that matter? How light one feels when one has a clear conscience."

And, indeed, he was asleep almost before his head touched his pillow, slumbering peacefully and not even snoring, whereas in the days when he had made money and had no conscience he invariably snored.

Arina Ivanovna, however, understood very clearly that for a tavern keeper Conscience was by no means an acquisition likely to be profitable, so she made up her mind that at any price this unwelcome guest must be got rid of. At dawn she softly stole the Conscience from her sleeping husband, and hastened out with it into the street.

It was market day; the carts of the country folk were coming in, and Lovets, the police inspector, was hastening to the market place to see that everything went on in perfect order. When she saw him Arina Ivanovna slipped the Conscience into the pocket of his overcoat without his knowing it.

This Lovets had not a hand in any very discreditable affair, but he snapped up willingly anything that came within his reach. In short, he was a very respectable rogue. But now, when he reached the market place he realized that all the goods in the stalls did not belong to him, but to other people. He went up to a cart, meaning to help himself to some of its contents, but his arms hung powerless at his sides, and he went home empty handed.

His wife was waiting for him, calculating meanwhile, the number of bags, that he might be expected to bring with him; for as a rule, he took plenty of these out and brought them back full of his pilferings. But today he returned without a single bag.

Mme. Lovets said, "Where are the bags?"

"Upon my conscience"—began Lovets.

"Oh, very well, then, let your conscience feed you till next market day. I have nothing to give you for dinner," Mme. Lovets declared.

Lovets took off his overcoat, and immediately his ideas changed entirely. Conscience remained in the pocket of the coat and Lovets at once felt more like himself. Once more it seemed to him that the world was all his by right. He put on his coat again to hasten back to the market. But the nearer he got to the market the more he felt impelled to show some kindness to these poor people who worked in the rain and mud from morning to night to gain two copecks. He went through the market, giving away all his money. When he got home again and hung his coat on the peg, he paced up and down the rooms repeating, "What can have happened to me?"

Mme. Lovets saw that her husband must be very ill indeed. So she put him to bed and made him swallow a hot draught. It occurred to her to search the pockets of her husband's

coat, to see if he had a copeck left. One of them contained an empty purse; in the other she found a scrap of dirty, oily paper. As soon as she had unfolded this paper, she cried out:

"Ah, here's an explanation of the tricks he has been playing us; he had Conscience in his pocket," and she began to think. What puzzled her was how to get rid of Conscience. After some consideration she made up her mind that she had better bestow Conscience upon the Jew banker, Brojotski. Having decided this, she slipped Conscience carefully into a stamped envelope, upon which she wrote Brojotski's name and address, and then threw it into the letter box.

"Now," she said, going back to her husband, "You can go to the market boldly."

Brojotski was seated at dinner, when a servant handed him a letter. He had hardly taken it when he became extremely agitated. "Why should any one send me this thing?" he cried, trembling all over. I will not describe the torments that Brojotski suffered on

this memorable day. At last, Brojotski luckily remembered a promise he had made to give something to a charitable institution. Without delay, he put Conscience into another envelope with bank notes for a hundred roubles and sent it to the institution.

The poor Conscience lived like this for a long time and passed through many hands; she was not wanted anywhere. "This is what I suggest," at last she said. "Find me a little Russian baby and lodge me in his pure heart. Perhaps the innocent would receive and cherish me; as he grew up he might become attached to me, and take me with him into the world. Then perhaps he would not hate me."

The tradesman did as she wished. He found a little Russian child and slipped Conscience into his pure heart. As the child grows up Conscience will grow with him; one day he will be a great man with a great Conscience. In that day all falsehood, crime and violence will disappear, for Conscience, grown bolder, will speak and be obeyed.—Condensed from a translation of the Russian in *Great Thoughts*.

PRESENT-DAY PARABLES.

BY ERNEST L. RAND, OAKHAM, MASS.

CRITICISM OF REVIVALS. (365)

1 Cor. 2:14.

A man once said to Mr. Dawson, "I like your sermons very much, but the after meetings, I despise. When the prayer meeting begins, I always go up into the gallery and look down, and am disgusted." "Well," said Mr. Dawson, "the reason is, you go on the top of your neighbor's house and look down his chimney to examine his fire and of course you get only smoke in your eyes. Why don't you come in at the door and sit down and warm?"

EARTHLY VS. HEAVENLY BUILDING.

Matt. 6:19. (366)

There is an Hindoo legend of a king, who hired a master builder, and gave him a large sum of money and sent him to the Himalayas to build the most magnificent palace ever erected on this earth. When the builder arrived at the place, he found the people dying of starvation. He used all his own money, and the king's too, for food, and saved hundreds of lives. The king was so angry when he heard of it that he said, "Tomorrow the builder shall die."

That night the king dreamed he was in heaven and in the most beautiful palace he ever saw. He asked who owned it, and an angel said, "It is yours, built by the man you have condemned to death." The next day the man received his pardon.

REPROVING IN LOVE. (367)

Gal. 6:1.

John Wesley, having to travel for a considerable distance in a stage coach, fell in with a pleasant and well-informed officer. His con-

versation was sprightly and entertaining, but frequently mingled with oaths.

When they were about to take the next stage, Wesley took the officer apart, and after expressing the pleasure he had enjoyed in his company told him he was thereby encouraged to ask him a great favor. "I would take a pleasure in obliging you," said the officer, "and I am sure you will not make an unreasonable request." Then, "said Wesley," as we have some time to travel together, I beg that if I should so far forget myself as to swear in your company you will kindly reprove me."

The officer immediately saw the motive, felt the force of the request, and smiling, said none but Mr. Wesley could have conveyed a reproof in such a manner.

THE CHARACTER OF CHRIST. (368)

Luke 23:14-15.

Vanina, an Italian scholar, who suffered death for his atheism, frankly acknowledged that he could find nothing in the history and actions of our Saviour that he could charge with secular interest or design, by which to blast him or his religion. Bolingbroke allows that Jesus taught, in all cases one continued lesson of the strictest morality, of justice, benevolence and universal charity. Paine acknowledges the leading trait of the character of Jesus to be philanthropy. Gibbon records "his mild constancy in the midst of cruel and voluntary sufferings, his universal benevolence and the sublime simplicity of his actions and character." Lequino, a French unbeliever, speaks of him as the wisest and best man that ever lived, as a generous philanthropist, as having wholly sacrificed himself to the public good, giving his whole existence to the unhappy, never lying to his persecutors, but teach-

ing them virtue." Voltaire and Rousseau both acknowledged him to be "infinitely superior" to Socrates. Rousseau's memorable words are often quoted, "If the life and death of Socrates are those of a philosopher—the life and death of Jesus Christ are those of a God."

THE ROAD TO POVERTY. (369)

Prov. 23:21.

John Reeve was accosted in the Kensington road by an elderly female with a small bottle of gin in her hand, "Pray, sir, I beg your pardon, is this the way to the workhouse?"—John gave her a look of clerical dignity, and pointing to the bottle, gravely said, "No, ma'am, but *that* is!"

DESTRUCTION THE CONDITION OF SUCCESS. (370)

1 Sam. 15:33.

Three Indians in the vicinity of Green Bay, once became converts to the temperance cause, although previously given to much drink.

Three white men formed the resolution of trying their Indian sincerity. Placing a canteen of whiskey in their path, they hid themselves in the bushes, to observe the motions of the red men. The first one recognized his old acquaintance with an "Ugh!" and, making a high step, passed on. The second laughed, saying, "Me know you!"—and walked around. The last one drew his tomahawk and dashing it to pieces, said "Ugh! you conquer me—now, I conquer you."

PRESENT PERSONAL PROFIT IN ACCEPTING CHRIST (371)

Luke 19:29, 30.

When the scholars of Socrates were anxious to bestow gifts upon their master in token of their esteem and gratitude, one poor pupil confessed, "Master, I have nothing to give, but I will give thee myself."

"Wilt thou?" said the philosopher, "then I will return thee to thyself, the better for having given thyself to me."

HALF READY. (372)

Matt. 24:44; Matt. 25:10.

A mother was seated at a table with her little son, a child about nine years old. She had been reading the Bible to him for some time. He had been very attentive to what she had said and seemingly a great deal impressed by it.

"It says in the scripture," she said, "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh.' Now this may be said in respect to death as well as to the coming of the Saviour; for we cannot tell how suddenly we may be called away from the world. Are you ready, my love, if it should please God to take you to himself?"

The child replied, after a few minutes of silence, "I think, mamma, I am only about half ready."—*Lowell Messenger.*

THE INTERRELATION OF GOD'S PLANS.

Rom. 8:28. (373)

When the Rev. Bernard Gilpin was on his way to London to be tried by the Popish party, he broke his leg by a fall which put a stop for some time to his journey. The person in whose custody he was, took occasion from this circumstance to twit him of a remark that he was constantly making "that nothing happens to us but what was intended for our good"—and asked him whether he thought his broken leg was so. The divine answered meekly that he made no question but what it was. And, indeed, so it proved, for before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people expressing the utmost joy, and blessing God for his deliverance.

ENDURING HARDNESS. (374)

2 Tim. 2:3.

Bishop Whipple tells us the story of the conversion of one of the most remarkable Indians he ever knew: "He was known throughout the whole extent of the northwest as a most terrible warrior.

One day he happened to look into the home of our Indian clergyman and he heard him reading the words, 'The blood of Jesus Christ cleanseth us from all sin.' The Indian said 'Read it again.' It was read again. He reached out his hands and said, 'My hands are covered with blood; can I become a Christian?' With tears running down his cheeks, the clergyman told him the story of Christ, the Savior of the world, and then to test him, he said, 'Let me cut your hair.' The Indian always wears a scalp lock for his enemy when he is on the warpath. 'Yes,' said the Indian, 'I am in earnest; if I can be a follower of Jesus Christ, I can suffer anything.'

"His hair was cut. His men jeered at him and called him a fool. It stung him almost to madness. He rushed home and threw himself upon the floor. His wife, who was a Christian, put her arms around his neck and said, 'Yesterday no man in the world could call you a coward. Cannot you be as brave for Him who died for you?' He afterwards said, 'My wife lifted me on to my feet.' I have known many servants of Christ but none I think more devoted to him than that man."

CHRIST THE SATISFYING REFUGE.

Psa. 107:9; Joshua 20:9. (375)

"Nicholas Murray tells how he was preaching on a bright spring day in the ancient church at Elizabeth. During the service a bird flew in at the open door and sailed up to the vaulted ceiling. There sat in the congregation an intelligent lady who had been for weeks under deep conviction of sin and found no rest for her troubled soul. She began to watch the troubled bird as it flew from one closed window to another, and she kept saying to herself, 'Why doesn't it see the open

door?" The poor thing flew around and around until it grew weary and then lowering itself towards the floor, it caught a glimpse of the open door and was out in an instant into the sunshine. When it was gone the woman said to herself. 'I have been acting just like that bird. I have been trying to find peace where it could not be found. I have tried to find an escape from the bondage and burden and burden of sin through windows that were closed against me. Christ is the door. As that bird escaped into the light and sunshine, just so may I.' And she found peace that day by a simple yielding of her weary heart to the Saviour."

WORKING FOR ETERNITY. (376)

Matt. 16:27.

It is said that when the great temple of Minerva was erected in Athens all sculptors were invited to compete in the carving of a

great statue for its dome. On the day of the award a famous artist brought his work, a life-size statue of Minerva, so beautiful that it was received with acclamations of delight. But as it was raised to its place it grew smaller and smaller, until it seemed but a speck against the sky. The work of a poor mechanic was then unveiled, huge and uncouth; but as it was raised aloft its deformities vanished and it seemed more and more comely, until, reaching the dome, it took the very semblance of the goddess and seemed animate with life. Alas! for the man whose work here is only life-size; who measures his duty by the requirements of time and sense. How it will dwindle as it approaches eternity! But work for the Master, wrought in simple love of right doing and for the universal weal, will grow more and more beautiful as earth fades and eternity draws near. Oh, let us live as if we believed in the glory of the endless life!

HISTORICAL ILLUSTRATIONS.

BY DAVID JAMES BURRELL.

WEBSTER'S CONSCIENCE. (377)

Rom. 2:15.

When Professor Webster was lying in prison awaiting his execution, he made formal complaint that he was affronted by his keepers, who shouted at him, "O, you bloody man!" and by his fellow-prisoners, who pounded on the walls of his cell, shouting, "O, you bloody man!" A watch was set, but no voice was heard; it was his guilty conscience that cried out against him.

GOD'S MAGNANIMITY. (378)

Psa. 81:10.

If we fall short of our full privilege it is not because of any reluctance on God's part. He is willing to bless unto the uttermost. Large prayers honor him. When a certain follower of King Philip asked, as a reward for some signal service, the revenues of an Asian province, the prime minister cried out at the presumption; but the king said, "Let his request be granted. His bold demand honors my magnanimity." Thus God is pleased by large drafts upon his goodness. "Open your mouths wide," he says, "and I will fill them."

TRIFLERS. (379)

Psa. 90:12.

The world is full of little people. We are all little people in a way, spending our energy in quest of infinitesimals and prone to take inadequate views of things. What a birth-right is ours, and what possibilities are before

us! Yet how many are royal triflers, like Louis XVI., who spent his time tinkering the clocks of the Louvre to the neglect of his affairs of state. While we live thus our world grows smaller and smaller and we with it. We go round in our narrow circle like an eagle born to cleave the heaven but tethered to a stake.

ACCORDING TO PLANS. (380)

Eph. 2:20-22.

The engineer of the Brooklyn bridge was confined to his bed when it was in process of construction. Day after day looking from his window, he saw its piers rise and the spider's web of cables cunningly formed. It had all been planned and held in his mind's eye. And when it was finished, being asked how it looked he said, "It is precisely what I expected it to be." O, would that Christ might be able to say the same of us; that our life and character are according to his plans and purposes!

CAPPED BY PREJUDICE. (381)

Jer. 5:21.

Now prejudice is the great obstacle in the way of the salvation of the average man. He comes to the Bible, not to discover truth but to find out whether the Bible will not strengthen him in his prejudgments. It is related of Sir Isaac Newton, a most absent-minded man, that he was found trying to light a candle which had an extinguisher on it. But this was not more preposterous than to come to Jesus with a mind closed by prejudice against him.

ILLUSTRATIONS FROM FICTION.

SIN. ITS LONELINESS. (383)

Psa. 38:11.

The loneliness of those sinning ones who outlive the only friends their hellishness suffered them to keep, is well depicted in M'Adam, the envious, sullen shepherd whose temper cursed himself, and who outlived all who loved him. At the dinner of the dalesmen just before his last friend, his dog, died, he thus voiced his own lament. "Forbye Wullie, I've no friend on God's earth. And, mind ye, a bad man aften mak's a gude friend—but ye've never given me the chance. It's a sair thing, that, gentlemen, to ha' to fight the battles o' life alane; no one to pat ye on the back, no one to say, 'Well done.' It hardly gies a man a chance. For gin he does try and yet fails, men never mind the tryin', they only mark the failin'." In ma life I've had three friends. Ma mither—and she went; then ma wife and she's awa; and I may say they're the only two human bein's as ha' lived on God's earth in ma time, that iver tried to bear wi' me;—and Wullie. A man's mither—a man's wife—a man's dog! It's aften a' he has in the world; and the more he prizes them the more like they are to be took from him."—(Ollivant, Bob, Son of Battle.)

THE SINNER NEEDS A CHANCE.

Luke 10:31, 32. (384)

Who is to blame that many enter the pit? Not always the devil, save as he gets his bidding done by saints. Is there not some poor, wretched, knavish one in your community on whom, being down, all tramp? Grant he is as impish as Beelzebub, has he ever been befriended? Could he not join voice with McAdam, that pitiable, churlish Scot whose last spur in life passed when his dog Wullie failed to take the Shepherd's trophy, and say: "Since I've bin amang ye—twenty odd years—can any man here mind speakin' any word that wasna ill of me?" By and by he went on, and the sound of his voice may well echo in every neighborhood; "Gin things had been differ, aiblins I'd ha' bin differ." D'ye ken Robbie Burns? That's a man I've read, and read, and read. D'ye ken why I love him as some o' you do your Bibles? Because there's a humanity about him. A weak man hissels, aye slippin', slippin', slippin', and trying to haud up; sorrowin' ae minute, sinnin' the next; doin' ill deeds and wishin' 'em undone—just a plain human man, a sinner. And that's why I'm thinkin' he's tender for us as is like him. *He understood.* It's what he wrote—after ain o' his tumbles, I'm thinkin'—that I was goin' to tell ye:

'Then gently scan yer brother man,

Still gentler sister woman,

Though they may gang a kennin' wrang,

To step aside is human'—

Gin him his chance, says, Robbie, though he be a sinner. Mony a mon'd be differ', mony

bad'd be gude, gin they had but their chance. Gie 'em their chance, says he; and I'm wi' him. As 'tis,—ye see me here—a bad man wi' still a streak o' gude in him. Gin I'd had ma chance, aiblins 'twad be—a good man wi' just a spice o' the devil in him. A' the differ' betuene what is and what might ha' bin." —(Ollivant, Bob, Son of Battle.)

SOUL-HUNGER SHALL BE SATISFIED.

John 6:37; Luke 15:10. (385)

It is enough to make every preacher to cushioned critics and listless fashionables turn his back on these Gospel-hardened, and "trek" for the wilds, to read of Nelson, that jewel in *Black Rock*, whom it was Craig's joy to set in the Master's crown, and to hear of the gospel hungry gathered round him. You remember how Nelson came to Craig after the Christmas Eve supper and sermon in the camp; "Mr. Craig, are you dead sure of this? Will it work?" He quoted the precious texts, "Th Son of Man is come," "Him that cometh." Then came the terse utterance, "If this is no good, it's hell for me," and the preacher's counter, "If it is no good, it is hell for all of us." By and by old man Nelson was seen on his knees in the snow, with his hands spread upward to the stars.

One night Graeme noticed a light in the stable. He heard the voice of one reading. In a vacant stall, on straw, a number of men were grouped. Sandy was reading. Nelson was kneeling in front of him and gazing into the gloom beyond; Baptiste lay upon his stomach, his chin in his hands and his upturned eyes fastened upon Sandy's face; Lachlan Campbell sat with his hands clasped about his knees, and two other men sat near him. Sandy was reading the undying story of the prodigal, Nelson now and then stopping him to make a remark. "Dat young feller, said Baptiste, 'wha's hees nem, heh?' "He has no name. It is just a parable," explained Sandy. "He's got no nem? He's just a par-om'ble? Das nem nothing?" Nelson explained, "Dat young feller, his name Baptiste, heh? And de old Fadder, he's le bon Dieu?" "Bon, das good story for me. How you go back? You go to de pries?" Nelson said book mentioned no priest, "You go back in yourself, see?" "Non; das so, sure nuff. Ah"—as if a light broke in upon him—"you go in your own self! You make one leetle prayer. You say: 'Le bon Fadder, oh, I want come back! I so tire, so hungree, so sorree!' He say: 'Come right 'long. Ah, das fuss-rate! Nelson, you make one leetle prayer for Sandy and me.'" And Nelson lifted up his face and said: "Father, we're all gone far away; we have spent all, we are poor, we are tired of it all; we want to come back. Jesus came to save us, and He said if we came he wouldn't cast us out, no matter how bad we were. Oh, Jesus Christ, we are a poor lot, and I'm the worst of the lot, and we're trying to find the way. Show us how to get back. Amen."

EVANGELISTIC ILLUSTRATIONS.

BY PAUL GILBERT.

LIFE WITH A VISION. (385a)

Psa. 89:19.

A boy in Corsica was wont to climb the hills that surrounded his narrow home and gaze away across the waters with wistful eyes. Yonder lay the great world! He dreamed dreams and saw visions of conquest. But for those dreams and visions he might have been content to spend his life in Corsica! as it was, he trumpeted his name along the ages. There are no conquests for those who are satisfied to dwell within the small environment of a groveling life. Up to the heights, O my soul! Look beyond; for life is yonder. Life! Eternal life!

FORCED TO A DECISION. (386)

I Ki. 18:21; Jas. 1:8; Joel 3:14.

Down in Missouri there lives an old one-legged soldier who is particularly active in the Christian life, watching every opportunity to be of use both in testimony and personal endeavor. The event that led to his decision and clean cut experience is interesting. During the war his little boy hearing much of controversy regarding "Federal" and "Rebel" became possessed with the desire to know the side on which his father stood, so one morning he asked his mother: "What is father, a Federal or a Rebel?" At first she tried to put him off but so persistently did he press his query that she finally said, "Indeed child, I don't know, you'll have to ask him." The fact was, the father was "on the fence" and had been hiding whenever Federals or Rebels appeared in the neighborhood, but so forcibly did his child's question strike him that he was straightway convicted of his cowardice and came out boldly for the Union in which cause he fought until a ball shattered his limb. The decisiveness of character that came to him that day led him later loyally and boldly to proclaim his allegiance to Christ.

POWER OF TESTIMONY. (387)

Act. 1:8; Ecc. 11:1; Is. 32:20; Gal. 6:9

More than twenty years ago a young man of good family was convicted of a serious crime. After the trial a policeman spoke a word of sympathy to him and said, "If you would trust my Saviour, the Lord Jesus Christ, he would make a man of you." The prisoner replied, with a sneer, "Will your God do my fifteen years for me?" and no more passed. Many years after, in another part of London, a gentleman came up to the same police officer, who was now an inspector, and recalled the circumstance to him, saying, "Do you remember me?" I should not have known you, sir," replied the inspector, "but you must be the same man, for only God and myself and that man knew of those words being uttered." The gentleman then told how three years after his conviction, in his prison cell, these words had come back to him; how he

had followed their advice, and after his discharge, at the end of a shortened sentence, he had gone to the Colonies, prospered, and was now doing all he could to bring others to the Saviour, who had "made a man of him."

TRUSTING THE WORD. (388)

1 Pet. 1:25; 2 Pet. 1:19; Mark 13:31; Is. 40:8.

A man was compelled one night to cross a wide frozen river. Notwithstanding the assurances of those who were thoroughly familiar with the region and repeatedly crossed on the solid ice, the traveler feared to undertake the trip but finally began to crawl his way over. When near the middle of the frozen stream he was startled by a sound in the distance and caught sight of a negro driving a heavy team of horses pulling a great load of *pig-iron*; yet there was not the least sign of a crack in the ice. What a foolish thing to fear and crawl after that! Will the Word of God hold? Some fear to trust it. Why man it *can't* fail.

WHEN GOLD FAILED. (389)

Mark 8:36; Prov. 23:5; Ps. 118:8.

Bourke Cockran said that no man with \$10,000,000 could be put in jail in this country, and that statement represents the estimate of the power of money that prevails with many people. Yet there are occasions when money is absolutely powerless. One of these occurred at the time of the wreck of the Valencia.

Among those who are supposed to have perished when the vessel went to pieces was J. B. Graham. He had recently sold a mine in Alaska for \$60,000, and part of the proceeds of this sale he carried with him in gold in a bag. This bag went down with Graham.

Those who were rescued say that he made frantic efforts to induce others to save him, offering all his bag of gold; but none heeded him, and his precious sack lay on the broken deck, kicked here and there unnoticed and unvalued in that trying time. It was the hour when gold failed, as it always fails when held beside the hope of life.

Said one of the survivors: 'I'm coming into a safe harbor without a cent. Why, even this shirt I have on belongs to another man, and I have not even a hat. But that bag of gold, or even that ship loaded with gold, would not tempt me into such a place again.'

MOCKING THE WORD. (390)

It is doubtless true that the Bible is stolen less than any other article. Among professional thieves there is a marked reluctance to traffic in the Book that they know condemns their sins. However, many people are even more devoid of reverence for the Bible as is evidenced by the frequent cases of perjury—(false swearing by the Word.) A news-dpatch of last week contained the following:

Justice John M. Tirney of a municipal court.

in The Bronx, has abolished the use of the Bible in his court. Explaining his action, he said: "I have removed the Bible from use in my court. It was a desecration to use it there. Lying words from the mouths of witnesses made its use a mockery, a travesty. I was brought up to regard it with veneration and reverence as the word of God. It is shocking to find men calling upon the Deity to witness the truth of what they say, 'so help me God,' with a lie in their heart and upon the lips by which they profaned the good book."

PROCRASTINATION. (391)

Heb. 2:3; Ex. 8:10.

That "tomorrow shall be as today" is only relatively true. The answer of the procrastinating unbeliever may be the same but tomorrow shall be worse than today in his case. Mentally, physically and spiritually, by every known law in the universe, it will be harder to make the decision.

Salvator Rosa, the eminent artist, was visited one day by a Roman prince, who stopped before one of the landscapes, and after a critical inspection exclaimed: "I am tempted to purchase this picture, tell me the lowest price." "Two hundred scudi," replied Salvator, quietly. "Two hundred scudi! That is a price! But we'll talk of it another time," with which arrogant reply the illustrious visitor took his leave. As he was really anxious to secure such a valuable work of art, he reappeared the next day, and again inquired the price. The great artist replied sullenly, "Three hundred scudi." "Three hundred scudi! You are surely jesting!" exclaimed the amazed and indignant prince, and as he received no reply, departed with the remark, "I see I must come when you are in a better mood, Signor Rosa." The next day he returned to the gallery, and, saluting the artist with a jocular air, said, "Well, Signor Amico, how goes the market to-day? Have prices fallen?" "Four hundred scudi is the price to-day," said Salvator. The prince then realized that the coveted picture had got beyond his reach through procrastination.

THE POWER OF SYMPATHY. (392)

The sad, loving look that Jesus gave to Peter on the night of the betrayal was more efficacious in bringing to him a sense of the depth of his degradation than all the upbraiding that Jesus could have uttered; and so nothing so softens the hearts of the cynical and unbelieving as a loving look of genuine sympathy. No wonder the tears of the saints are bottled up. They have changed "principalities and powers!" A Christian worker relates this story:

"Getting into a railway carriage, we observed a young fellow attentively reading his Bible. Venturing to ask why he took such an interest in the Word of God, he replied: 'In a moment of temptation I fell, was tried and sentenced to a term of penal servitude. There was in the

prison a young assistant-chaplain, whose duties took him past the cell where I was at work. His look of sympathy always cheered me; and though his duties did not allow him to visit the prisoners in that part of the gaol, I often saw him looking kindly at me. Once I saw a tear on his cheek. I felt I could die for that man, and, as I wondered what I could do to please him, the thought struck me that he would be pleased to see me reading my Bible. The next morning, when he passed by my half-open cell door, he looked in, saw me reading, and smiled. I continued to read regularly, discovered my condition as a lost sinner, trembled, on further study found the Saviour, and then rejoiced. I have never spoken to that young clergyman, nor does he know of my change of heart, but I owe my conversion to the tear on his cheek, which led me to search the Scriptures. I was discharged from prison this morning, and am now going home to my dear old mother in the village of N——."

25,000 Little Bibles Distributed.

A pastor recently bought one hundred copies of The Little Bible, and after preaching a sermon on Bible reading gave out The Little Bibles to each one present, stating that in them was a digest of the Bible, and that the excuse of not knowing where to begin or not having time to read the whole Bible, could not be offered.

If you cannot afford to do this place a hundred or more on a table at the door, and announce that they cost you 1c each. The price with tag-board covers is \$1.10 per 100 and for this purpose I'll furnish them at \$1.00 per 100.—F. M. Barton, Cleveland, Ohio.

REVIVAL SERMONS AND OUTLINES.

I want every reader of Current Anecdotes to have a copy of One Hundred Revival Sermons and Outlines. If you will sign the blank on page 3, and after receiving the book you read three of 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return One Hundred Revival Sermons, and I'll pay the postage out of my own pocket. This book is well worth \$2.50 the price at which it is listed, but I am going to give you an opportunity to get it at \$2.00. Take it now, for you will have the book within a year, when you begin to see the reviews and hear what your fellow ministers say.—F. M. Barton.

If I were a Preacher—I would clip this and give it to my Sunday School Superintendent Today.

The Mission Seed Distributing Assn.' 721 Rose Bldg., Cleveland, Ohio, wishes to co-operate with Sunday School Superintendents in flower mission work. The plan will enlist the interest of every scholar in your school. Each scholar who will make the following promise: "I will plant these seeds to make the world more beautiful; and people happier," will be furnished, through the superintendent, seeds at one cent per packet. Superintendents are requested to send name and address on a postal card for full particulars.

EASTER THOUGHTS.

SELECTED BY S. A. WILSON.

THE LORD IS RISEN INDEED. (393)

Luke 24:34.

There is a beautiful custom in Moscow. As the bell of Ivan the Great tolls the hour of midnight, and the Resurrection morn is ushered in, every man, woman and child lights a candle, and each greets his neighbor with the words, "Christ is risen," and receives the response, "He is risen indeed." This is the good news, and also the old, old story! Believe it! Accept it! Tell it! *Live it!* Sometimes one salutes his neighbor, "The Lord hath risen indeed." And the neighbor responds, "And hath appeared unto Simon."—Canadian Epworth Era.

A RESURRECTED LIFE. (394)

Acts 9:21; 1 Tim. 1:12-14.

A poor drunkard was such a foul-mouthed man that the people in the streets of Manchester have been known to put their fingers in their ears to avoid hearing his oaths and curses and obscene language. The women and children of the neighborhood where he lived were so afraid of him that they would actually run away when they heard that he was coming their way. That man, already half drunk, turned out one night to have his usual drink, but a little company of folk were standing in the streets preaching and singing Sankey's hymns. For some unexplained reason he stopped to listen to them. That night he not only signed the pledge, but also gave himself in his sin to Jesus. He went the very next night straight to the streets where they used to run away from him, and he told the people how God had saved him. There was not one that believed him, but he kept on telling them. Every night he repeated the story somewhere or other, and he so lived that the people soon began to believe him. That was a resurrection of the soul on earth.—London Christian Herald.

GOD IN NATURE. (395)

Psa. 104:24.

Mr. Burbank, of California—the wonder-worker of science—of whose experiments and successes in fruits and flowers we recently wrote, declares that his studies and researches in nature have only confirmed him in his belief in God and the immortality of the soul. He says: "I am a sincere believer in a higher power than that of man. All my investigations have led me away from the idea of a dead, material universe, tossed about by various forces, that that of a universe which is absolutely all force, life, soul, thought, or whatever name we may choose to call it."

—Western Christian Advocate.

IMMORTAL.

(396)

John 5:25.

A pagan philosopher, on hearing that his son was dead, coldly observed, "Well, I did not think that I had begotten an immortal."

An ancient Christian, when told that his father was dead, exclaimed, "Cease your blasphemy; my father is immortal."—R. F. Horton.

DOOR TO LIFE.

(397)

John 3:36; 1 Cor. 15:20.

A little girl once visited her aunt, who was a servant at Windsor Castle. One evening the little girl was taken through the castle. At one part, she was told to stand very quietly in a recess and wait. Just opposite where she stood was a large door. Suddenly the door opened and she looked in, and saw the queen, and the great noblemen and ladies, with their magnificent dresses all sparkling with jewels. The light was brilliant, the music was delightful. Then the door closed.

I think that is what the resurrection of Christ did for us. He opened the door of heaven for us as He went in, and after all, that is one of the best evidences we have that we shall ourselves be among the nobility of heaven one day. Jesus did not shut the door when He entered heaven. "The gates of it shall not be shut at all by day," and "there shall be no night there." Jesus said, "I am the door."—S. S. Advocate.

A DREAD REMOVED.

(398)

Psa. 23:4; John 14:3.

A little child played in a large and beautiful garden with sunny lawns; but there was one part of it, a long and winding path overshadowed by trees, down which he never ventured; indeed he dreaded to go near it, because a foolish nurse had told him that ogres and hobgoblins dwelt within its darksome gloom. At last his eldest brother heard of this fear, and after playing one day with him took him to the entrance of the grove, and leaving him there terror-stricken went singing through its length. He returned and took the little fellow's hand, and they went through it together, and from that moment the fear that had haunted the place fled. So Jesus, having passed through the valley of death, gives courage to his people. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

NATURE'S TESTIMONY.

(399)

John 12:24.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime.—Luther.

Illustrations for the Church Year.

W. L. HUNTON.

NO MAN DIES. (402)

John 8: 58.

To the Jews, people did die. Abraham and the prophets were dead. To men, the mourning ones are the only living ones. But to the Christian who accepts the great "I Am," no man dies. That little child is not dead. Like the dew drop that has gone up to the sun to be used in the fashioning of the rainbow, it has gone to be added to the precious jewels of the everlasting crown of the King who rules forever.

CHORUS OF THE YOUNG DISCIPLES.

Luke 9: 51. (403)

We leave now behind us
The world and its crowd;
We set now before us
The home of our God.

We take up our cross now,
To follow the Lamb;
We close round His banner,
For glory or shame.

We take up the armor
Our captain hath given,
The sword and the breastplate,
The helmet of heaven.

In faith thus defying
The foe and the sin,
We fight our life's battle,
We fight and we win.

SHIFTING RESPONSIBILITY. (404)

Matt. 26: 57; Luke 22: 56, 23: 1; John 18: 31;
Luke 23: 6-7, 23: 11; Matt. 27: 24-26.

The Scripture is a photograph of human nature. Adam blamed Eve; Eve blamed the Devil and the Devil represents himself as a "child of light." Washing the hands did not clear Pilate. Have nothing to do with that just man, the advice of his spouse, does not meet the case. The only honest way to escape the responsibility for sin is like Joseph to beg the body of Jesus for sepulcher, or like Nicodemus, come boldly with our sweetest and best as an offering to the crucified One.

IT WAS NIGHT. (405)

John 13: 30.

Judas went out and "It was night." His was a deed of darkness and his final act plunged him into eternal darkness. Night furnished the hour for the betrayal. Then the powers of darkness operate. Darkness is the covering which iniquity wraps tightly around itself. Pleasures which run into the night are dangerous. Beware of them.

THE GLORY OF THE CROSS. (406)

Gal. 6: 14.

Every true American glories in the martyrs of our country's liberty and rejoices as in sadness he remembers the patriots on each Decoration Day. Shall not the eyes of the

Christian world look upon the Martyr from heaven as he purchases for us eternal freedom, and shall not our sympathetic hearts lead us to a general and hearty memorial of his sacrifice?

A ROCK ROLLED AWAY. (407)

Mark 16: 4.

Mary ran and told the disciples of the risen Lord; but they did not believe it. Many homes today have men in them who are hindering the church is God. Many men think that the church is good enough for children, and for women; but men do not need to go to the house of God. The great secret of the matter is that these men still have in their hearts the old rock of unbelief. That stone needs to be rolled away. If wise men came from the East to Jerusalem to hunt the Saviour; if men like Paul, gifted in language and all the arts of his day gave life for Christ, if men like Luther and Melancthon, and the church fathers, gave their lives for the gospel of Christ; if the best men in the United States to-day are Christians, working like a John Wanamaker, like a Gladstone, like an Emperor William, working like all true men, then it is time that those who have hard and infidel hearts should have them rolled away. Father, beware that you do not, by your life ruin the home; beware that you, with your infidel actions, do not spoil your boy or your girl, beware that you do not have a rock there that will crush the heart out of your family.—S. P. Long.

FAITH DEMONSTRATED. (408)

John 20: 24-29; 1 John 5: 4.

Faith is to sight and reason what the telescope is to the naked eye. By the use of this wondrous instrument, the most distant planets are now known to us in detail. A map of Mars has been published showing canal-like seas, islands and large mountains or table lands covered with snow. Faith brings the distant near, makes the spiritual the most real, and gives us to dwell in heavenly places.

THERE SHALL BE ONE FOLD. (409)

John 10: 16.

The Good Shepherd did not give his life in vain. The kingdoms of this earth shall become the kingdoms of our God. Shall we not enlist with renewed zeal and increased valor in this glorious campaign? That was a hot July day off Santiago. It would have been more pleasant to have been at home in a hammock under a tree, fan in hand, but of those engaged, who now regrets the sweat and the smut? The trials and temptations and labors of the Christian life may now seem heavy and even excessive; the man of the world may have a seemingly easier and more delightful time; but when the oppressed are freed and eternal victory is secured, then the joy will be ours.

PREACHER'S SCRAP-BOOK.

REFUSING LIGHT. (410)

John 1:9.

When Mariners' Bethel M. E. Church, of which William Downey, editor of "The 20th Century Pastor," is pastor, was erected 32 years ago, the Board of Trustees, one of whom had been a seaman, placed before the Lighthouse Board of the United States Government a suggestion that they be allowed the privilege of placing on top of the church a tower in which to place a beacon. The Lighthouse Board refused to grant the request on the grounds that it would interfere with the range lights placed by them. The beacon, if it had been installed would have been strong enough to be seen about 40 miles down the Delaware River and would no doubt have been in operation now as it would have been endowed.

No one accuses the United States government of being bigoted or narrow, and the church must not be expected to accept every new theory that comes along good though it may be. The government insists that lights upon which so many lives depend cannot have the approval of the government unless operated by it, and the church on which so many souls depend should not be criticised because it does not approve every light that may be offered. Let these new lights seek new and unlighted channels.

WHERE INTELLECT FAILS AND
HEART TRIUMPHS. (411)

Rom. 5:8; Rom. 10:1.

"The men who are successful in getting men to modify their lives according to the divine will," said Dr. Gulick to the New York Y. M. C. A. secretaries, "are men of passionate earnestness, driven by great emotion. The element in propagating a religious life is not intellectual truth alone; it is not a question of logic, but of heart. This age has undervalued faith, hope and love and over-praised the purely intellectual." Dr. Gulick declares that we believe because our mothers believed; because our Sunday-school teachers believed; because our friends believed. "We feel, believe and act because we feel the touch of friendship." We must indeed guard against superficial things, but the evidence concerning which most men are already convinced is enough to warrant an immediate appeal to yield to the mastership of Jesus Christ. The teacher who will be the most successful is not the cold reasoner, but the man of a Christ-like and contagious character. "The thing to be propagated," Dr. Gulick said, "is the passionate more than the intellectual. We are held by the friendships of life to a life of virtue. Let the heart speak, men, and we shall find interested listeners and be successful in turning men to God, 'for with the heart man believeth unto righteousness.'"—Frank W. Ober in "Men."

A HINDOO OPINION. (412)

John 14:6.

One day I was urgently called to come into a zenana. Whether I had time or not—and I had not—did not matter. "Yes, the husbands"—there were several women—"were willing they should learn." When I went again they had to confess the husbands had not known of that first visit, and had forbidden them to hear more. They greatly wanted to hear. As I said good-bye I asked: "Now, *why* are you so anxious to learn about a religion different from your own?"

"Everybody says ours may be true now, but yours is the one that is to be true in the end."
—Chronicle London Miss. Society.

✓ AN AFRICAN LAKE. (414) ✓

Luke 6:38; 2 Cor. 9:6.

Of a lake in Central Africa, Rev. R. Stewart Wright says: "When this lake was first discovered there was no outlet, and the water was brackish. When Cameron and Stanley visited the lake it was commencing to dribble into the Lukuga, and thence into the Congo. Shortly afterwards it burst the barrier and flowed out in a full stream, which it has maintained ever since. Eighteen years ago, when I first lived on the shore, the water was still slightly mineral; to-day, however, it is pure and wholesome. Fish abound, and afford sustenance to many of the people, as well as to innumerable birds."

Many lives are suffering for want of an outlet. Beneficence to others reacts upon the quality and happiness of our own lives.

SALVATION FOR NEEDY ONES. (415)

Matt. 11:29; 1 Tim. 1:15.

Two friends of ours who are childless discussed the advisability of adopting a child. Finally they talked with the manager of an orphan asylum. They said: "Haven't you children with something the matter with them. There must be something the matter with the one we would take. It must be blind, or lame, or deaf. We have decided to take one that no one else will have."

The manager replied that he had a little girl who was deaf. They took her home. Next day the new father and mother took the little girl to a specialist. He said that her trouble was caused by neglect, and that after a few treatments she would get well. And so she did. She now hears as well as any one, and is a nice, bright girl, the pride and joy of her home.

Are not the conditions on which we are adopted into the family of God very much like that? There must be something the matter with us and we must realize that we have no one else to whom we can go. Under these conditions he takes us, adopts us into his family, and the Great Physician heals us of whatsoever infirmities we may have.—Herald & Presbyterian.

Quotable Poetry.

THE WORM'S COMPLAINT. (416)

1 Cor. 15:42-44.

If maidens shun us as they pass us by,
Would angels bid us welcome in the sky?
I wonder what great crimes we have committed,
That leave us so forlorn and so unpitied.
Perhaps we've been ungrateful, unforgiving;
'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied,

"Let's take a look upon the other side;
Suppose we can not fly like moths or millers,
Are we to blame for being caterpillars?
Will that same God that doomed us crawl the earth,

A prey to every bird that's given birth,
Forgive our captor as he eats and sings,
And damn poor us because we have not wings?

If we can't skim the air like owl or bat,
A worm will turn 'for a' that."

They argued through the summer; autumn
nigh,

The ugly things composed themselves to die.
And so to make their funeral quite complete,
Each wrapped him in his little winding-sheet.
The tangled web encompassed them full-Soon,
Each for his coffin made him a cocoon.

All through the winter's chilling blast they lay
Dead to the world, aye, dead as human clay.
Lo, spring comes forth with all her warmth
and love;

She brings sweet justice from the realms
above;

She breaks the chrysalis, she resurrects the
dead;

Two butterflies ascend encircling her head.

And so this emblem shall forever be
A sign of immortality.

From The New York Tribune.

EASTER LIFE. (417)

John 20:18.

May the glad dawn
Of Easter morn
Bring holy joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter Day
To thine heart say,
"Christ died and rose for thee."

May Easter night
On thine heart write,
"O Christ, I live to thee."
—Douglas, in *Youth's Companion*.

AFTER DEATH.

(419)

1 Cor. 15:22.

He who died at Azan sends
This to comfort all his friends.

Faithful friends! It lies, I know
Pale and white and cold as snow;
And Ye say, "Abdallah's dead!"
Weeping at the feet and head.
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile, and whisper this—
"I am not the thing you kiss;
Cease your tears and let it lie;
It was mine, it is not 'I.'"

Sweet friends! what the women lave
For thy last bed of the brave
Is a hut which I am quitting,
Is a garment no more fitting,
Is a cage, from which at last,
Like a hawk, my soul hath passed;
Love the inmate, not the room;
The weaver, not the garb; the plume
Of the falcon, not the bars
Which kept him from the splendid stars!

Loving friends! be wise, and dry
Straightway every weeping eye;
What ye lift upon the bier
Is not worth a wistful tear.
'Tis an empty seashell—one
Out of which the pearl has gone;
The shell is broken—it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar whose lid
God hath sealed, the while it hid
That treasure of his treasury,
A mind that loved him; let it lie!
Let the shard be earth's once more
Since the gold shines in his store!
God is glorious! God is good!
Now thy world is understood,
Now the long, long wonder ends!

EASTER THOUGHTS. (420)

Luke 24:19-24.

A song of sunshine through the rain
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe;
Lift up your heads, ye sorrowing ones
And be ye glad of heart,
For Calvary day and Easter day—
Earth's saddest day and gladdest day—
Were just one day apart.

No hint or whisper stirred the air
To tell what joy should be;
The poor disciples grieving there
Nor help nor hope could see;
Yet all the while the glad near sun
Made ready its swift dart,
And Calvary day and Easter day
Were just one day apart.
—Susan Coolidge.

Illustrations are continued in *Ecclesiastical Year*—on following page, and are indexed according to number, same as preceding.

THE ECCLESIASTICAL YEAR—APRIL.

BY REV. G. B. F. HALLOCK, D. D.

EASTER.

TEXTS AND THEMES.

Old resurrection truths.....Ps. 49:13-15
 The Jews' faith.....Dan. 12:1-3
 Denied by the Sadducees.....Matt. 22:23-33
 A reasonable doctrine.....Acts 26:6-8
 Preached by Peter.....Acts 4:1-3
 The blessedness of it.....Rev. 20:1-6
 Without hope.....Isa. 38:9-20
 The Christian's hope.....Heb. 6:17-20
 The resurrection and the life. John 11:23-26
 I live, ye shall liveJohn 14:19; 1 Cor. 15:12-19
 Risen, as he said.....Matt. 28:1-8
 Christ the first-fruits.....1 Cor. 15:20-26.

HOPE LIGHTING UP THE GRAVE.

Matt. 28:5. (421)

"'And the angel answered and said unto the women, Fear not ye.' It is said that the Romans had a practice of lighting up their tombs. In Essex a tomb was once opened, when a lamp was found in the corner, and a chair near it, indicating the rank of the person buried therein. There is an old legend that fifteen hundred years after the death of Tullia, the daughter of Cicero, her tomb, which was accidentally opened, was found illuminated with a lamp. If it had been true, it was but a glimmering light, the rays of which were confined to the catacomb walls. But the light which Jesus Christ sheds upon the grave, through the glorious Easter hope, falls from heaven, and every faithful Christian can now stoop at the grave-side, and, looking in, see immortality beyond."—Rev. L. A. Banks, D. D.

DEATH DESTROYS NOT IDENTITY

1 Cor. 12:13. (422)

"'Then shall I know even' as also I am known.' Heaven is not to be a strange place, peopled with strange people, but it will be home to us, with the home folks all there. Mrs. Whitney reminds us that the flowers which come every spring are not new flowers, but the old ones with the same dear, familiar faces. So will it be after the winter of death:

'God will not put strange sights in heavenly places;
 The old love will look out from the old faces.'"

THE CROSS GIVES LIFE (423)

1 Cor. 15:22.

There is an old story of the Empress Helena, who went to the Holy Land to find the cross. Excavations were made, and they found three crosses; but how were they to know which was the true one? So they took a corpse, and put it upon one and another; and, as soon as the corpse touched the Saviour's cross, it

started into life. Now, you are demonstrating the divinity of Christianity, and that is how you test it,—it makes these dead men live.—Colley.

BURSTING THE PRISON GATE.

1 Cor. 15:49. (424)

The senses are only bull's-eye windows through which the prisoner looks forth, over a narrow range to a near horizon, from his close cell. But when this prisoner shall once escape, and shall exert his powers unrestricted by bodily senses, without hampering limitations, how vastly may not his powers then expand! That the spirit shall one day burst this prison gate and attain the use of its repressed powers is a part of the Easter instinct in our breasts that ever protests against the possibility of oblivion.—Dr. A. Taylor.

FRAGRANCE OF AN EMPTY VASE.

Mark 16:6. (425)

Renan scoffingly said, "Christians live on the fragrance of an empty vase." Aye, and in a truer sense than ever the witty skeptic dreamed. Such an empty vase is that vacant tomb in Joseph's garden, and Christians have not ceased even yet to live on its fragrance.

"Even through the awful gloom

Which hovers o'er the tomb,

That light of life our guiding star shall be:

Our spirits shall not dread

The shadowy way to tread,

Friend, Guardian, Saviour, which doth lead
 to Thee." —Marcus Scott.

THE ESTABLISHED FACT. (426)

Matt. 28:6.

This announcement of the angel—"He is risen"—is certified and buttressed as is no other fact in history. As stands Mt. Blanc, grappling with granite roots the earth's center, and rising with mighty mass and altitude into the far blue, stands the fact of the resurrection of our Lord. It cannot be overthrown. It compels belief.—Wayland Hoyt, D. D.

A SAVING FACT. (427)

1 Cor. 15:58.

"Therefore, be ye steadfast, unmovable." Our faith in the resurrection and in Christ's Gospel is for more than ourselves. On Daniel Webster's tombstone is the inscription, "The longer I live, the more I believe in Christianity." One day a working man was seen to kneel before that grave, and heard to say, "Thank God for Daniel Webster! These words have saved me from suicide."

LIGHTED ANEW. (428)

John 8:12.

"A visitor to Russia tells of being present at an Easter celebration in a Greek church. The services began before the morning dawned. All the great company carried unlighted torches in their hands. The vast building was dark, without a beam of light. At a certain moment a priest appeared, bearing a burning torch. At this one flame those near him lighted their torches, and from these others nearest to them. So the light spread until every torch in the vast church was burning, and the place was brilliant with light all kindled from one torch.

So have the dark world's torches been lighted at the flame of the angel's lamp, which the women found burning in the open grave, that first Easter morning. So should our dim torches be lighted anew on this morning of blessed hope, as we remember again that the Lord is risen indeed."

A CLOUD OF WITNESSES. (429)

Heb. 12:1.

"A cloud of witnesses." We can show our belief in the resurrection life very practically by living in such a way as will please our dear ones who have gone before. A florist's boy saw a ragged urchin snatch some withered flowers from the gutter, and when he learned that they were for the boy's sick mother, he gave him a lovely half-opened rose. "Take that to your mother," said the florist's boy. "I meant to put it on my mother's grave, but she will understand, and I know this will please her most."

TRUST GOD. (430)

Isa. 12:2.

"I will trust and not be afraid." A certain man was worrying about the future life, because he did not trust God's promises. He and a friend were walking along a double-track railway, and heard a train in the distance. The friend wanted to get off the track, but the man who could not trust God said, "No, stay where you are. That train is coming toward us, and is on the other track. The company has an invariable rule." "I see," said his friend. "You trust the railroad company more than you trust God. And yet God's ways are more unfailing than those of any human concern."

FROM THE DUST OF THE TOMB.

John 12:24. (431)

A vase closely sealed was found in a mummy-pit in Egypt by the English traveler Wilkinson, who sent it to the British Museum. The librarian having accidentally broken it, discovered in it a few peas, old, wrinkled, and as hard as a stone. The peas were planted carefully under a glass, on the fourth of June, 1884; and at the end of thirty days these seeds were seen to spring up into new life. They had been buried, probably, about three thousand years ago, perhaps in the time of Moses,

and had slept all that time, apparently dead, yet still living, in the dust of the tomb.—Gausson.

FROM LOG CABIN TO PALACE.

Phil. 1:23. (432)

"Having a desire to depart and to be with Christ, which is far better." John Quincy Adams, in his old age, said of his feeble body that it was in need of repairs, and would soon tumble about his head; but the tenacity of it was not old. He was only getting ready to move out of it—as it were out of a log cabin into a palace.

CALLED IN THE MORNING. (434)

1 Thess. 4:14.

The child lying down to rest asks the parent to remember him and call him in the morning. And when the sun rises and nature is awakening the father draws the curtains bids his child arise. So shall it be with the blessed God and his children in the glad resurrection morning. He will remember to call them at the "time appointed," and at his well-known voice they will awake to sleep no more.—Tait.

A PLEDGE OF CHRIST'S DIVINITY.

Matt. 28:6. (435)

"He is not here; for he is risen, even as he said." Canon Liddon recalls the story that during the years that followed the outbreak of the French Revolution, and the accompanying revolt against Christianity, a great many brilliant Frenchmen were trying to invent a new religion to take the place of Christianity. On one occasion a projector of one of these schemes came to Talleyrand, who was a man of very keen and discerning mind. The visitor remarked to Talleyrand how hard it was to start a new religion, even though its tenets and its efforts were obviously directed to promoting the social and personal improvement of mankind. "Surely," said Talleyrand, with a smile,—"surely it cannot be so difficult as you think." "How so?" said his friend. "Why," he replied, "the matter is simple. You only have to get yourself crucified, or anyhow put to death, and then, at your own time, to rise from the dead, and you will have no difficulty."—Rev. L. A. Banks, D. D.

THE RISEN LIFE. (436)

Col. 3:1.

Mr. Moody has said that when Jesus stooped down, he said, "Lazarus, come forth," for if he had not addressed Lazarus, all the dead in their graves would have heard his voice and come forth. There is another thought of the resurrection which Paul suggests in the Epistle to the Colossians, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Let it not be forgotten that in the plan and purpose of God, we are crucified with Christ, we are buried with Christ, we rose with Christ, and we are now seated with

Christ, and therefore Paul writes as he does. It is inconceivable that Lazarus, after he had been dead and had been raised, could turn again to worldly living. It is positively inconceivable that those of us who are Christians should live any other life than the Resurrection life, which is a life of separation, and a life of power.

DEAD IN SIN. (437)

Rom. 6:2.

Let a cannon-ball strike off a soldier's head, and you cannot hurt that man by pricking his finger with a pin. He is dead to all sensation. Not only is his head dead, and his neck dead, but he is dead to the tips of his fingers. When Jesus bade us deny ourselves to follow him, he meant that we must become as dead to self as that soldier would be to sensation. We are not dead to sin if the pin-pricks of giving up our own way hurt us. If we give up all of self to him once, then there is nothing left the giving up to which can hurt us.—John Franklin.

PROOF OF THE RESURRECTION.

Rev. 1:18. (438)

"The continual proof of the resurrection of Jesus is the growing kingdom of God. That he is alive forevermore, the centuries since Calvary proclaim to earth's millions. Christianity is inexplicable as a force in civilization without a present living Christ. The faithful in the Church of Christ are not clinging to a sepulcher containing a mummy, but are following a Leader who has conquered death, and is calling his followers to high and holy service in the conquest of the world for God and righteousness."

UNFOLDING ABOVE. (439)

Matt. 18:10.

One sent me a few days before Easter a lily with two unopened buds. Easter morning they were both in full bloom: So will the lives of children that pass from earth with powers undeveloped, unfold in the warmth of the love of Christ.—J. R. Miller, D. D.

DEATH ONLY A SHADOW. (440)

1 Cor. 15:54.

"Death swallowed up in victory." Tennyson has an exquisite comparison in which he likens death to a planet casting a shadow upon the earth, and making an eclipse. But the other side of that darkened planet must be bright with the sunlight, only we cannot see it. So Tennyson sings:—

"The face of death is toward the Sun of Life,
His shadow darkens earth; his truer name
Is 'Onward.'"

EASTER HALLELUJAHs. (441)

John 15:11.

It is a fact that of all the so-called religions of the world, the Christian religion is the only one that has songs. Go where you will

and a dark shadow rests on the faces and on the hearts of the people in heathen lands. There is no song in their religion, nor in their hearts, their homes or temples. The hymn book is the companion only of the Bible.

Rightly has the Church understood the meaning of Easter in singing her sweetest songs on that day. The Lord himself, in the very face of certain death sang the "Hallelujah Psalms," so called because such Psalms both open and close with the word, and every verse between is filled with "hallel's."

Children of God, whenever the enemies seem to prevail over you, whenever the serried ranks of the foe appear sure of victory, then lift up your voices in sacred "hallel's."

Yes; and there is inspiration in the word Hallelujah to give as well as to express victory. It is said the ancient Britons gained a glorious victory over the allied Picts and Saxons by the use of this one word. When attacked by their foes, the leaders of the Britons, Germanicus and Supus, Gideon-like, ordered their little army to shout "Hallelujah" three times, at the sound of which their enemies were seized with terror and ran away like cowards, confused and utterly routed. In spiritual warfare many an apparent defeat has been turned into victory by a volley of hallelujahs.—Selected.

Christ in heaven is our hope in glory, and Christ in the heart is our hope of glory.—A. J. Gordon, D. D.

There is no Greenwood nor Mount Auburn necessary for the New Jerusalem. The present old, sinful city is surrounded with graves,—how emblematic of man!—the new, with life. The death of Christ has accomplished this.—Bishop Haven.

BELIEF IN IMMORTALITY. (442)

1 Cor. 15:53.

Belief in the immortality of the soul is found in all ages of the world and among all nations and tribes. In Aryan mythology the souls of the dead are supposed to ride on the night wind, gathering into their ranks the souls of people just dying. In many parts of Europe they open a window when a person dies that the soul may go out of the house and join the passing army of disembodied spirits. In Persia a dog is brought to the bedside of the dying that the soul may be sure of a prompt escort. The old Mohammedans called the rainbow, the bridge Essirat, over which souls must pass on their way to heaven. Ancient heathen believed that after death one has greater powers than when living. Hence the Hindu would kill himself before his enemy's door to acquire greater power of injuring him.

In Japan they had what was called the "Feast of Lanterns." At night they went out to the cemetery and placed a lighted lantern at every grave. Strangely picturesque was the graveyard now with its myriad of glimmering lights. These lanterns were for the spirits of the dead to find their way back to relatives on earth. Feasts were held in every household. It was believed the spirits came and visited

with the living relatives in the old home. On the third night the spirits were believed to depart. Every year the souls of the dead thus revisited the scenes of earth. These curious ideas all teach the same general fact, that all nations and tribes have some belief in the immortality of the soul.

INSPIRES TO WORK. (443)

Luke 24:5.

Mrs. Slosson, in one of her beautiful stories, tells of a mother who buried her two-year-old boy, and gave up all her Sunday-school and church work, and spent much of her time weeping over her child's grave. She was there one Easter Sunday, not thinking what the day was, when she heard a choir singing, "He is not here. Why seek ye the living among the dead?" She was struck with a sense of the selfishness of her grief, and took up her Christian work again.

CHRIST'S RESURRECTION GOOD NEWS FOR US. (444)

Matt. 28:7.

"Go quickly, and tell his disciples, he is risen from the dead." Beneath Westminster Abbey is an old crypt which for centuries was used as the burial place of the early kings. One day, some years ago, a visitor who had wandered into this vault was locked in. He did not notice as the doors swung together, and no one heard the muffled voice from the crypt, nor the muffled blows upon its oaken door. The afternoon passed away. At the usual hour the janitor made his evening round before closing the building for the night. The entombed man heard his footsteps came near, and then retreat. He shrieked. He dashed his body wildly against the solid door. In vain. Fortunately, before turning the key in the great outer doors the janitor paused a moment. He thought he heard dull blows and stifled cries. He listened more intently. A horrible thought suggested itself. "Some one is locked into the crypt." He hastened to the place, threw open the heavy oaken door, and held his lantern up to see. The buried man had fallen senseless upon the floor. He was rescued just in time to save his reason. Were it not for the resurrection of Jesus Christ, we had all been like that poor imprisoned man, helpless and hopelessly beating our wounded fists and raising our hopeless cries against the bolted door of the living tomb.—Rev. L. A. Banks, D. D.

HOPE IN DEATH. (445)

1 Thes. 4:13.

The heathen sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower-bud crushed with all its fragrance in it,—these were the sad utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting, or brighten the sepulcher.—Bonar.

THE FIRST PROOF. (446)

Matt. 28:5-6.

"The first proof of the resurrection is the announcement of the angels. The student of the New Testament need not be afraid of the supernatural witnesses of Christ's resurrection. The spirit of the age is scientific, and the tendency is to discredit the supernatural witnesses. The announcement of the incarnation was through an angel, and the Advent was heralded by a chorus of the heavenly host. Judea's wilderness and its temptation, Gethsemane's garden and its agony, alike witnessed the ministry of the angels upon the Son of Man. Why should we be surprised at the announcement of the resurrection first by angels, 'Why seek ye the living among the dead? He is not here, but is risen.' Fact so wonderful needed angelic announcement. It was vouchsafed to the first visitors to the empty tomb in the dawn of the first Easter morning."

Outlines of Easter Sermons.

THE RISEN CHRIST.

"Fear not ye; he is not here; he is risen; come see the place where the Lord Lay."—Matt. 28:6.

It is with Christ's risen life that faith connects us.

I. The security of the risen life. Faith knits us to him.

II. The power of the risen life. It was the Risen One who spake. "All power is given unto me." We have his power.

III. The love of the risen life. Resurrection is a new and higher state of being. The instrument is now more perfectly turned; is capable of sweeter sounds.

IV. The sympathies of the risen life. Resurrection does not throw a gulf between us and the Risen One. It is the filling up of the gulf. It is the shepherd bringing himself nearer his flock.

V. The affinities of the risen life. We are risen "with him."

VI. The joys of the risen life. In the tomb the Man of Sorrows left his sorrows. We share his joy.

VII. The hopes of the risen life. We are begotten unto a lively hope by the resurrection of Christ from the dead.—Selected.

THE FACT OF CHRIST'S RESURRECTION ESTABLISHED.

"If Christ be not risen, then is our preaching vain, and your faith is also vain."—1 Cor. 15:14.

We propose to consider:

I. The necessity of fully establishing the truth of Christ's resurrection. "If Christ be not risen, then is our preaching vain." Vain, because, if this be the case.

1. We, the apostles, are false witnesses before God, unworthy of credence on any sub-

ject. What then avails our preaching? If he be not risen,

2. Then he is a false prophet. We are then either deluded ourselves or we are deluding others. Vain,

3. Because our commission to preach the gospel was not given till after his resurrection. If Christ be not risen, then we have no authority to preach at all.

"And your faith is also vain."

Vain, because if Christ is not risen,

1. Ye believe a falsehood.

2. Then has not his atoning sacrifice been accepted. Admitting his sufferings and death, if he be yet confined to the grave, these sufferings and that death were altogether useless.

II. The evidence upon which it rests.

First, natural; secondly, supernatural.

1. The natural evidence results from human testimony. "He was seen of Cephas," etc. The witnesses are sufficiently numerous. They are perfectly competent to testify. They were men of veracity. They could expect to gain nothing, either in this world or in the next, by making the assertion if it were not true. Their interest, so far as regards this life, lay directly the other way.

2. The first branch of the supernatural evidence we deduce from the language of the apostle. "If Christ be not risen, then our preaching is vain." If the preaching of the apostles was not a vain thing, then Christ is risen.

See the result of the preaching of the Gospel in the lives of individuals. These individuals, with one voice, point to the Gospel as the power that transformed them.

The second branch of this supernatural evidence is, the fulfillment of the promise made by the Saviour while on earth. He promised to send the Comforter. History unimpeached and unimpeachable declares that after his crucifixion this promise was fulfilled: The Holy Spirit was sent.

III. Some of the consequences resulting from the fact thus established.

1. The believer derives from it an unwavering assurance of his own resurrection.

2. It affords an ample guaranty for the truth of the doctrines which he taught.

3. The promises made by Christ will be accomplished, and his threatenings will be fulfilled.

If Christ be risen, and of this no being can entertain an honest doubt, not one jot or tittle shall fail until all be fulfilled.—Author Unknown.

THE EMPTY GRAVE.

"Come and see the place where the Lord lay."—Matt. 28:6.

The angel here addresses the visitors to the tomb. To prove the certainty of his resurrection he refers to their senses. We notice:

I. The Resurrection of Christ was foretold.

David declared, "Neither wilt thou suffer Thine Holy One to see corruption."

Christ distinctly predicted and asserted his

crucifixion, his death, and his resurrection from the grave.

II. The testimony of those to whom Christ appeared after his resurrection.

1. The enemies of Christ both believed and testified his resurrection. The conduct of the Scribes and Pharisees clearly indicates that, in their own hearts, they feared Christ would rise again. They sought to overthrow the true statement of their own guards by falsehood. The Roman soldiers knew that Christ had risen.

2. The friends of Jesus bore witness of his resurrection.

(a) The angel positively announced to the women: "He is not here, he is risen." (b) On their way to tell the disciples the glad tidings, Jesus met them. They knew his voice, they recognized him as their crucified Lord. (c) He appeared to the eleven when assembled with closed doors. (d) To Thomas. (e) To more than five hundred brethren at once.—Author Unknown.

MARY'S JOY IN HER RISEN LORD.

"Jesus saith unto her, Mary," etc.—John 20:16, 17.

That was a memorable morning because on it Jesus broke the bands of death, and appeared to a living anxious, seeking woman.

I. Mary was attached to Christ. Luke 8:23. But test of love is seen in sacrifice. To be with Jesus when men applaud was pleasant; but after one sold him, another denied him, and all the rest "forsook him, and fled," Mary was faithful.

II. Mary was the first to see Christ after his resurrection. When Christ appeared she did not know him. He is often nearer than we think.

III. Mary was the first to preach a risen Christ. Thou hast joy, then share it with others. Thou hast seen Jesus, then go tell others.—Author Unknown.

WEDDING ETIQUETTE.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us \$1 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send \$1.75 for both.

F. M. Barton, Caxton Bldg., Cleveland, O.

PRAYER MEETING TOPICS.

By AUGUSTUS NASH.

THE IMPOTENT MAN AT THE POOL OF BETHESDA.

John 5: 1-18.

- 1 Why was Jesus in Jerusalem at this time? John 5: 1.
- 2 Where do we find him on this Sabbath day? John 5: 2-4.
- 3 What did the people believe about these waters? John 5: 3, 4.
- 4 Why did Jesus go down to the pool of Bethesda? Mark 2: 17.
- 5 Who attracted his attention? John 5: 5.
- 6 What led him to single out this particular man? John 5: 6.
- 7 What did he have to say to the man? John 5: 6.
- 8 What did the man think of Jesus' question? John 5: 7.
9. What did Jesus command the man to do? John 5: 8.
- 10 How did the man know he could walk? John 5: 9.
- 11 Who immediately found fault with him? John 5: 10.
- 12 What explanation did the man make to the Jews? John 5: 11-13.
- 13 Why did Jesus hunt up the man? John 5: 14.
- 14 What did Jesus advise him to do? John 5: 14.
- 15 What "worse things" could come upon him? John 5: 14.
- 16 Why did the Jews try to persecute Jesus? John 5: 15, 16.
- 17 What did he say that made them madder than ever? John 5: 17, 18.

JESUS AND THE SABBATH.

Mark 2: 23; 3: 6.

- 1 Where was Jesus going on this particular Sabbath day? Mark 2: 23.
- 2 Why did the Pharisees find fault with his disciples? Mark 2: 23, 24.
- 3 Why did they think Jesus' disciples were breaking the Sabbath? Mark 2: 24. Ex. 20: 8-11
- 4 By whose example did Jesus justify the actions of his disciples? Mark 2: 25, 26.
- 5 Where do we find the account of this story from the life of David? 1 Sam. 21: 1-3.
- 6 What made it right for David and his men to eat the holy bread? Mark 2: 25.
- 7 What did Jesus say was the purpose of the Sabbath? Mark 2: 27.
- 8 Why did he call himself the Lord of the Sabbath? Mark 2: 28.
- 9 Where do we find Jesus on the next Sabbath? Mark 3: 1.
- 10 What would be his feelings as he saw the man with the withered hand in the Synagogue? Matt. 9: 36.
- 11 Why did the Pharisees watch Jesus so closely? Mark 3: 2.
- 12 Why did Jesus command the man to stand forth in their midst? Mark 3: 3.
- 13 What question did he put to the Pharisees? Mark 3: 4.
- 14 How many answers did this question admit of? Mark 3: 4.
- 15 Why did the Pharisees sit in silence? Mark 3: 4.
- 16 What feelings did their actions stir up in the heart of Jesus? Mark 3: 5.
- 17 What did Jesus do for the man with the withered hand? Mark 3: 5.
- 18 How did the Pharisees show their hatred for Jesus? Mark 3: 6.

JESUS CHOOSES THE TWELVE APOSTLES.

Luke 6: 12-16; Mark 3: 13-19.

- 1 What had taken place during "these days?" Luke 6: 12. See ver. 6-11.
- 2 How did Jesus find comfort and help? Luke 6: 12.
- 3 What length of time did he spend in prayer? Luke 6: 12.
- 4 What important step did he take the next day? Luke 6: 13.
- 5 Why would this probably be one of the things he prayed about the night before? Luke 6: 12.
- 6 What name did he give to the Twelve? Luke 6: 13.
- 7 What is the meaning of "apostle?" ("Sent" same as "Missionary.")
- 8 Were the apostles already his disciples? Luke 6: 13.
- 9 What plans did he have for them? Mark 3: 13, 14.
- 10 Why did he want them to be "with him?" Mark 3: 14.
- 11 Could they cast out devils whenever they wanted to? Mark 3: 14; Matt. 17: 14-21.
- 12 Which of the apostles do you feel you knew the best?
- 13 What kind of men were James and John? Mark 3: 17; Luke 9: 51-56.
- 14 What kind of a man did John become? John 21: 20-23.
- 15 Why were so many of the apostles unknown?
- 16 Why did Jesus choose Judas as an Apostle?

THE BEATITUDES OR HOW MEN SHOULD LIVE.

Matt. 5: 1-12.

- 1 To whom were these Beatitudes spoken? Matt. 5: 1, 2.
- 2 How do we know they give us Jesus' idea of how men should live?
- 3 What is it to be "poor in spirit?" Matt. 5: 3.
- 4 How can a person be said to possess the Kingdom of Heaven? Matt. 5: 3.
- 5 What kind of "mourning" was Jesus speaking of? Matt. 5: 4; Ps. 51: 17.
- 6 How does God "comfort" such persons? Matt. 5: 4.
- 7 What is meekness? Matt. 5: 5; 11: 29.
- 8 What does the promise "thou shalt inherit the earth" mean? Matt. 5: 5.
- 9 What is it to hunger and thirst after righteousness? Matt. 5: 6.
- 10 What is righteousness? Matt. 5: 6.
- 11 What does it mean to be "filled?" Matt. 5: 6.
- 12 What difference is there between mercy and generosity? Matt. 5: 7.
- 13 Why shall the merciful obtain mercy? Matt. 5: 7.
- 14 Can a man be pure in heart? Matt. 5: 8.
- 15 How and when shall such persons see God? Matt. 5: 8; Heb. 11: 27; Rev. 21: 3, 4; 1 John 3: 1, 2.
- 16 Who is the peacemaker? Matt. 5: 9.
- 17 Why are they called the sons of God? Matt. 5: 9.
- 18 Why are men who live such lives persecuted? Matt. 5: 10, 11.
- 19 What is the difference between persecution for "righteousness' sake" and "Christ's sake?" Matt. 5: 10, 11.

We are sometimes asked as to reliability of our advertisers. The statement of assets of The Cleveland Trust Co., Cleveland, O., speaks for itself, but to those who do not understand the relative value of deposits and resources, I will say that I place my own savings with them. If you wish to know particulars of banking by mail, ask them for booklet "N."

HOMILETIC DEPARTMENT.

G. B. F. HALLOCK; D. D., Editor.

BEST OF RECENT SERMONS.

BY JAMES H. ECOB, JOHNSTON ROSS, P. S. HENSON, B. M. TIPPLE, JOHN D. LONG, JOHN ROBERTSON, JOHN H. VINCENT.

THE CALL OF THE UNIVERSE.

Text: "Deep calleth unto deep."—Ps. 42: 7.

I have long wanted to have one whose soul hears, to write a poem on this subject, the call of the sea! It has for years been a fancy of mine that the great, mysterious multitudinous voice of the sea is just a composite of all the sounds of the world which have been brought down to it through the lands. If you will sit long enough by the sea to get quieted, by the brooding world spirit and listen with the soul, you will hear poured out in that vast multiple intonation all the sounds which the earth utters to the heavens in its daily life. You will hear the tinkle and drip of pellucid springs hidden deep in remote hill countries; the rattling laughter of summer streams that have caught up on their ways the rustling of leaves and hedges, the piping of birds, the lowing of cattle, the shouts and merry-making of children, the great commingled murmur of manifold labor. You will hear the deep whisper of the woods, and, when the breaker bends to its fall upon the shore, you will hear the boom and roar of the woods as they wrestle and fight with the winds. The rivers have brought down to the sea the clatter and grinding of mills; the tumultuous straining voices of busy towns and cities; the crash of waterfalls, the echoes of mountains; the rush of storms, the roll and peal of thunder. All these the vast world-embracing sea has taken in and blended and harmonized into its own eternal call. As you, a child of the world, sit there and listen, your own comes back to you in that mighty voice. It is deep calling unto deep, the soul of the sea to the soul of man.

How wonderful is this interchange, this give and take, in God's world which binds all things into one common life! I recall a certain spring which I love to visit. It breaks to the light under the shadow of a great tree in a lonely, rugged old pasture. Its little pool is as still and clear as the eyes of a child just after sleep. You hardly notice, except for a faint gurgle now and then, that it is sending a tiny rill of its cold, transparent water furtively off among the roots of grasses and ferns. I remember well with what a shock the thought first came to me: "What! has our little, hidden, lonely spring started out for the sea?" Yes; it is the same in kind with the infinite, the unsearchable sea. That mighty call has found it in its littleness and solitude, and, behold, here it is hurrying in every limpid impulse to be away to that great life which is its destiny and home.

I have with deliberate purpose detained your mind just here in order to raise certain suggestions and imaginations which

will be useful in our theme, "The Call of the Universe." We are often tempted to forget that we belong to the universe, that we are part and parcel of its great interchanges, its system of give and take, that the little pulse of our life is quite as essential as the heart beat of the world or the circulation of the stars.

When we leave all these pictures and suggestions of the physical universe and push back into the depths of the unseen and spiritual universe, we may be sure that the same law holds. We will see, first of all, that the spiritual universe is just as vast and complicated in magnitude and structure as is the physical universe. The systems of worlds rushing onward forever, like the waves of the sea to the shores of space, are but a visible image of the infinite surges of spiritual life beating outward forever from the heart of God. Every smallest, most hidden soul is one with the great eternal life. It gives and takes with that eternal source. The call of the spiritual universe finds its way into all remotest solitudes, into the dimmest retreats of littleness and obscurity, and draws by the heart the least of the children of God. "Come, come, you must be on your way to the sea, the infinite heart and life of the Father. That is your destiny and home."

1. Consider how the soul is called and lured by the universe of thought. I remember well the shock with which I entered the nursery, strewn with toys, and for the first time found its little inmate curled up in the window-seat, lost, absorbed in a book. The same thought came to me as at the spring. What! has this little soul started for the sea? I felt a momentary pang of jealousy that the great invisible powers of thought had sent their irresistible call to the heart of my little child. Then I thought this young soul is one with that unseen universe. It is only claiming its own. It is simply the deep calling to the deep. After that first call, how we hurry onward, away from things to thoughts. In our universe of thought we have already entered into life eternal, when "time shall be no more" and where "death is swallowed up in victory."

2. The same deep, irresistible call draws us into the universe of love. We begin life not only immersed in things, but in self-interest. The little child, like the young bird in the nest, is wholly self-centred, expecting, demanding that all things shall be brought to it. But the kingdom of love lives round about the young child as surely as the kingdom of the air lies round about the young bird in the nest. The one utters as sure a call to the soul

as the other to wing. "Come, come, here is your destiny, your kingdom!" The soul without love in this world is as crippled and helpless as the bird with broken wing. How the kingdom of love opens to us realm after realm, luring us on! Household affections, love of father, mother, sister, brother, husband, wife; then the wider realm, love of our fellow-men; then, vaster and higher, love of right principle; then, straight to the height and center of all, the love of God. "God is love." His kingdom is "love, joy, and peace." The call of his universal kingdom sounds through all other loves to our inmost soul, "deep calling unto deep."

3. Another call from the spiritual universe is to the realm of sorrow. We are not good for much until our hearts are broken. I know of no more pathetic object in time than a man or a woman who has come to middle life, still heart-whole for the merely external life. It seems as if they had been overlooked or forgotten in the great curriculum of life; or else were too stupid to read the meaning of their existence, or were feeble-minded, and so had been allowed to carry the playthings of childhood over into mature years. Sorrow cleanses our vision of misty humors, restores our spiritual myopia, so that we get a clear long-range outlook upon the verities, the imperishable substances of the inner life. Jesus is called the "man of sorrows and acquainted with grief." Unless he had been just that he never could have gained the other great names, "Saviour," "Redeemer," "Son of man," "Son of God." No debonair, smug, optimistic Christ need come to this world. Unless the deep cry of humanity has found the deeps in his soul, let him stay in his comfortable heaven.

4. At last, the voice that sounds the final depth of our being is the call of death. Out of the unseen and eternal the secret message arrives, "Come! Come! Away from all things visible." Your hour is at hand. You must be away to your destiny and home. To stand there on the very edge of earth and time beside that mighty presence and look outward into the mystery and depth of eternity is to know once for all the significance of your life. Until the heavens are clean and bare, "stripped to the depths;" then you will know what it is to be alone, for out of the depths of the spirit goes up the cry, "Whom have I in heaven but thee?" and out of the eternal depths falls the answer, swift and true, "Because I live, ye shall live also." It is not the answer of the universe. For you, in that hour, there is no universe. It is the answer of the eternal Father-heart to the cry of the child-heart, deep to deep, soul to soul.

Oh, friends, believe me, we are not the children of houses and streets and shops and markets and offices. We are the children of our Father's universe. We are immanent with God our Father in this world, in all the worlds that are to come. Over every smallest experience of the com-

mon life, over every great intimation of the spirit, opening like an apocalypse into heaven, sound the words, "He shall call, and I will answer him"—"deep calling unto deep."—Rev James H. Ecob, D. D., Philadelphia, Pa.

THE UNIVERSALITY OF JESUS.

Text: "It pleased the Father that in him should all fullness dwell—Col. 1:19."

Jesus is without the limitations which somehow or other confine all historical figures and limit the impression that they make upon us. What are some of these limitations?

I. Let us begin with the most general of all. To begin, there is the limitation of sex. Humanity is divided into two parts by the circumstances of sex; and each sex has its characteristic virtues and its characteristic ideals. We expect and we look for strength in men; we expect and look for tenderness in women. We admire the men who present in their fullness the masculine virtues; we have a distinctive horror of the woman who has put off her feminine virtues. It is a notorious fact that our humanity is divided thus by sex, which carries with it certain characteristic virtues as ideals. Now, how many people in this country to-day ever thought of the peculiar position which Jesus of Nazareth occupies in this matter of sex? Whatsoever there is of strength in men, whatsoever there is of insight and tenderness in women, there is in Jesus Christ, blended together in absolute perfection, so that he stands in this matter absolutely alone amongst all the sons of men in the fullness of his humanity. He is literally mediator of sex, and you find that for yourselves in the gospel record.

And as he is on the gospel record, so he is on the page of history. He has there been the mediator of sex. What is the meaning of that? It means that he has brought about the best features of our modern world by mediating between the sexes. He interfered to prevent the masculinity, for example, of the Roman Empire from developing into truculence and roughness by introducing into the masculine ideal virtues borrowed from the feminine ideal. He has brought about that which is best in our modern world by lifting the feminine character in certain parts where it needed to be lifted to a level with the masculine virtues. He stands to-day in our homes, in history, in the modern world, as he stands on the page of the gospels, alone in his possession of all that infolds in one ideal the two divided parts of our humanity. This is not mere fancy, friends, but it is true that in the history of the church, whenever the church has forgotten that in Jesus both the masculine and the feminine are united, disastrous results have followed. When, in the early centuries of the church's history, too much emphasis was laid upon the masculine side of Christ's character, and he was supposed

to be simply the stern and severe judge of mankind, and his compassionate and feminine virtues were forgotten, the inevitable result followed: Christendom invented for itself a being who would possess the needed feminine virtues, and there arose the worship of Mary, the Mariolatry of the early Christian church, simply to fill up the gap which had been created in men's hearts by the presentation of only half of the perfection of Christ's character. When later, the feminine virtues of the Lord Jesus Christ were over-emphasized in certain quarters, and a pale and ascetic Christ was presented to men, there was the inevitable consequence, men deserted the church and the name of Christ very largely, because they did not want to follow this feminine person with curls hanging down his shoulders who had not the strength of manhood. It has always been necessary for the church to remember that fact about our Lord, that he alone stands complete in this full-orbed humanity.

II. Take another of the limitations, in which it may be easier for us to follow the thought. Men are differentiated by the races to which they belong. Every great race in the world has its characteristic virtues, its characteristic marks. In Europe we know the Celt from the Saxon, the Saxon from the Latin. We understand that the Celtic person is a man who is fond of high color, has a melancholy temperament, is passionate rather than persevering. We know the Saxon and the Teuton as men of strenuous gravity. The races of the world have, I say, their characteristics marks.

Now, have you ever noticed the position of our Lord Jesus Christ in that matter? Jesus was a Jew. He came of a people with whom it was both patriotism and religion to keep themselves apart from other races. They are well marked by their facial features even to-day. But you cannot limit Jesus to the Jew in him only. When Tissot, the French painter, who belonged to a very realistic school of painting, was anxious to paint a series of pictures of the Lord Jesus Christ's life, he went to Palestine for the types. The personages in these pictures, Pharisees, Scribes, and so on were taken from the most Semitic of the types that he could find in Jerusalem and in Palestine. But Tissot did not dare in these pictures to represent Jesus as having the Jewish features only. He was compelled to carry out the great thought represented in St. Paul's writing, that in Jesus, there is neither Jew nor Greek, barbarian, Scythian, bond nor free. The radiance of his great personality over-arches all the rest of the world. He is so pictured in these gospels. You cannot see that he is here racial, that he is here Jew. Specially is he marked out by his cosmic interest from the parochial minds that were round about him.

And as he is in the gospel record, so has he been in history. If there is any hope of the races of the world coming to an

understanding one with another, it is through him who from the beginning was catholic and cosmopolitan, and in whom the racial limitations find no place.

III. Take another illustration. Men are differentiated one from another and limited by the age to which they belong, by the marks which that age leaves upon their minds. There is scarcely such a thing as intellectual originality. We are the children of our time. You know when you read an ancient author that he is an ancient author. You feel the difference between ancient culture and modern culture. Have you ever noticed the peculiar position of Jesus Christ in that matter? Of all the ancients in culture he is the only modern. You cannot limit his mind to any one century. His words are curiously dateless. It is he who is binding the ancient world to the modern world, he who interprets to us all that is best in ancient thought, and he is to-day intellectually in the van of the modern world. Our Lord Jesus Christ intellectually will never be superseded.

IV. Yet another illustration, still simpler, perhaps, for us to follow. It is notorious that people are separated from one another by the social rank to which they belong. Happily you do not have, perhaps, that differentiation as cleanly and distinctly marked in America as we have it on the other side of the Atlantic. Have you ever asked yourselves the question, "What is the position of Jesus of Nazareth in this matter?" He was the son of a peasant woman, and yet he was the scion of a princely house. He moved among the humblest of the land as though they were his brothers, and he stood unawed in the presence of princes. You cannot say what rank he belonged to. He has been in history mediator of rank, as he has been the mediator of sex and of race.

V. One could go on with illustrations of this extraordinary feature of fullness that there is in Jesus Christ. I shall only mention one more, and that is the habits of his mind. You know how men are divided in their habits of mind. You can tell the thinking man from the man of action, the man of prayer and solitude from the man of convivial and social life. Can you tell me to which of these classes Jesus of Nazareth belonged simply from your reading of the gospels? If you tell me he is a lover of solitude, I point you to his busy days in Galilee, when he was surrounded from morning to night with what was practically an open-air hospital, dealing with all the sores and diseases of men, and teaching them wisdom as his Father revealed it to him. If you say to me that he was a man of action rather than a man of thought, I point you to his nights of solitude, nights spent in prayer with his Father in heaven. You cannot locate the habits of the Lord Jesus Christ so as in any way to limit him. You cannot say whether he was more interested in individuals or in great cosmic causes. If you tell me that he spent his time over individuals,

with Nicodemus, with the poor Samaritan harlot, I say, yes, that is perfectly true; the Lord Jesus Christ lingered, as though he had nothing else to do, over individual men. Yet what was his outlook all the time? In the prayer that he offered to his Father within twenty-four hours of his death, you will find, I think, that the word "world" occurs sixteen times. Such was the cosmic outlook of this marvelous Man who had at the same time leisure for studying the issue and the career of individual human beings.

VI. Now that feeling that comes over us, as we study this life of Christ, of a great fullness in his self-presentation that we seek for in vain elsewhere, is immensely deepened when we look not only at the completeness of the picture given us of him, but at the several experiences through which he passed. They are typical also of all humanity's experience.

VII. Now, before I close, let me tell you of one or two of the consequences to one's thought of dwelling upon this truth of what I have called the universality of Jesus.

1. First of all, I think one is helped a little way in a difficulty which vexes some men, the difficulty of the inspiration of the New Testament. For the question is pressed upon one. If these things are true, and if the picture we get of Jesus is fragmentary, as confessedly it is (John 21:25), if it comes from at least four persons, how does it possess its marvelous symmetry? It is over-balanced nowhere, on one side or the other. When you have taken these records and cut them into little bits, they put themselves together again, and that one figure stands before you in its completeness and challenges you to say whether at the end you are not forced to confess that the ultimate Author of these four gospels is the mind of him who is the alter ego of that uniquely full-orbed personality.

2. But there is a more remarkable consequence still which follows to one's thinking in dwelling upon the universality of Jesus, and that is this: that as is this catholic Christ so will be his catholic kingdom. As is the universal Christ, so must be the universal kingdom.

3. But there is a higher result, I think, still to one's thinking that is reached by studying the universality of Jesus, and that is this: one begins to understand, even if it be afar off, the doctrine of shelter in him. I know that there are persons in this company today who are supremely concerned about faith in the atonement of our Lord. They have an instinct that Christianity without the cross is nothing, that the cross is Christianity in brief, but they have been vexed by certain representations given to them of the doctrine of substitution. You need the deity of Jesus on the one hand, and you need on the other, his representative character. Now that is what I have been trying to enforce this morning. If you can by the help of such lines of thought as I have been indicating, begin even dimly to see how this personality that came in the

center of the world and in the center of history, but now long ago, is capable of reaching to you, so that he should represent you before God, if he is God's idea of what man should be, if he is in himself the ultimate symbol, not only of divinity but of humanity, you can begin to understand how such a person could be a party to the transaction of an atonement that should suffice for the expiation of human sin everywhere. At any rate, whether we see it clearly or not, let us understand it, that the gospel of shelter is the center of the gospel of Christianity.

May I illustrate it before I close by a story taken from my own experience when I was a student in one of my vacations in Scotland? I was sent to be a student missionary, as we called it, into what we call there a slum, a very low-down section of one of our provincial towns. The town was on the borders of the Highlands of Scotland, where there are two languages spoken, and that is necessary to remember in understanding the story. In my visits to this dark and dirty quarter of the town I came one morning into a very small, narrow room, containing a bed and one or two sticks of furniture. I distinctly remember there were a lot of crates or boxes at the other end of the room, in which there were some live ducks kept. The room was anything but salubrious, anything but beautiful to behold. Seated in a chair close by the little fireplace at the end of the bed there was an old woman smoking a tobacco pipe. She certainly was not at first sight comely. Her surroundings were not beautiful in any sense, and she herself did not suggest beauty; and yet when I sat down and began to talk to her I discovered that she was a princess indeed in Israel, that her spiritual experiences were of a very extraordinary kind, and one of these I would like to tell you. She told me that when she was a young girl she was very anxious about her soul, and in her anxiety about her soul she passed through the excess of her imagination into the trance state. While she was telling me that, her Celtic eyes flashed, and she said, "Not a dream, mind you." Every Celt knows the difference between a dream and a trance. And she said, "As I was in the trance state I found myself lying at the borders of a harvest field. Half the corn was cut. The part that was uncut was farthest away from me, and I lay at the edge of the stubble. Behind the standing corn there were twelve reapers, and behind the reapers, as their governor, there was One who stood head and shoulders over them." And now, although her speech was partly in Gaelic and partly in English, I will give you as best I can her own expressions. She said: "As I saw him, my heart bounded out to him, and I will tell you what he was like. He was tall; his hair was divided in the center and fell down his shoulders like a shower of silver. He was dressed in a long white robe, and the robe fell to his feet, where it ran into folds like the lapping of the sea wave. As soon as I saw him in the distance I felt, This is my

Savior, and my heart bounded from me." Remember it was a Celt. "My heart bounded from me in the form of a little child, a little naked child, and it bounded over the stubble with the whirr-r-r of a partridge, and it came to his feet. And he looked down and saw the little naked child, and said, 'Thou here, and thou but a little one, naked and cold? I will cover thee.' And with that he flung the edge of his garment over the shivering child and I awoke." Said she, "I have had my experience of storm and of stress in my life since then, but from that day I have known this: that he covers me with the robe of his righteousness."

That is the gospel which in the last resort we need. You and I do not need a great historical picture of a personage to admire; we do not supremely need One who gives us teachings from God, excellent and incomparable as the teachings of Jesus are. In the last analysis we need One to cover us, shelter us with the robe of his righteousness. May God grant that our course of thought this morning on the universality of our Lord may help us to see that perhaps we have been a little too hasty in supposing that this gospel of shelter is out of date. Rather let us seize hold of the hem of his garment and see whether now at this late date, even for us here out in the West, he is not adequate to the covering of our iniquities, folding us and sheltering us within the robe of his righteousness.

—Rev. Johnston Ross, D. D., England.

EARTH AND HEAVEN.

Text: "For to me to live is Christ, and to die is gain."—Phil. 1:21.

Not easy is it to choke Vesuvius or quench its fires. It has all the earth's great heart of fire upon which to draw. Harder still was it to suppress the fire of holy joy that flamed forth from the great heart of the great Apostle to the Gentiles, for it had all heaven to draw upon.

The letter from which my text was taken was written to the Philippians from Paul's prison in Rome, and no lighthouse that was ever reared ever sent forth such far-reaching radiance, no power house that was ever built such dynamic thrills, as that house in which Paul was a happy prisoner at Rome.

"For to me to live is Christ, and to die is gain." This epitomizes Paul, and reveals the secret of the ever-abounding joy and ever-widening success of this most masterful of men, who in his consecrated life and triumphant death came as near being an ideal Christian as any man that ever lived since the man Christ Jesus, ascended to heaven.

The ideal Christian is a citizen of two worlds. His work is on earth and his home is in heaven. Of his true conception of the right relation to these two worlds, I propose to speak as the Lord by his grace shall enable me.

I. First, then, as to the Christian in his life here on earth. At the very outset it ought to be said that the Christian man is the only man that lives at all. Others exist,

but mere existence is not life. A man who has an animated body and whose mind is a perfect blank is dead at the top, and does not live in any true and proper sense; and the man who has an animated body and is a thinking man, but who has no spirit by which to apprehend the spirit of God is spiritually dead in the most dreadful sense.

What is your life, your ruling passion, your main pursuit? Many a man would be mightily ashamed if these question were answered for him or by him truthfully. Here is one who lives as the swine that eat out of a trough and wallow in the mire. He has not an aspiration above the level of the trough. If asked what he lives for, if he truthfully answers he would say, "For to me to live is to gratify merely my animal appetites." Another merely lives to make a display of his person, his property, his horses, his jewels, his talents, that his less-favored fellows may look on or listen with green-eyed envy. Another, if he told the truth, would say, "For me to live is to make money and save it. I care nothing for the show of it: what I want is the thing itself, the proud consciousness of possession." Another, "For me to live is to learn. I love learning for its own sake. To know the things in the heavens above, in the earth beneath and in the waters under the earth, the secrets of the laboratory, the wonders of the observatory, the treasures that are stored in books, the truths that may be learned from living men,—for these I live. The only trouble is that life is all too short, my eyes are all too dim, my head is all too small." And so the insatiate seeker after knowledge, as the shades of death close in around him, strains his glazing eyes and whispers with white lips, "I want to know."

Another,—it is a mother whose face wears a look of anxious care; her hands give evidence of tiresome toil. They are not the fair, plump, jeweled hands of a frivolous daughter of fashion. She says, "For to me to live is to care for this little brood of nestlings that look to me for bread and clothes and shelter. No time have I for anything else." And so in the midst of the never-ending rounds of washing, scrubbing, sweeping, cooking, sewing, nursing, she lives until at last the poor tired hands are folded over the heart that has ceased forever its painful throbbing. This is beautiful and very pitiful.

But here is one whose life anthem is pitched in the loftiest key, and it rings out clear and true: "For to me to live is Christ." Not that he is a wild-eyed fanatic, who has forgotten that he has a body to be cared for; or a stern ascetic, who renounces all the sweetnesses of life which God has given us richly to enjoy, or who scorns the treadmill round of business drudgery, and expects the Lord to feed him as he did Elijah, or to support his family by miraculously multiplying his oil and meal. Not that he is an owlish ignoramus who blinks at the light and loves darkness rather, for he loves God, and nothing kindles such desire to know as the love of God. Nor does this higher love extinguish the love

of home and country, for all experience and observation go to show that the most devoted husbands and wives, the purest patriots and the broadest philanthropists, are those whose master passion transcends all these put together. That master passion dominated him who said: "For to me to live is Christ." And he also said: "The love of Christ constraineth me," etc. There was never such a lover as Paul, and never such a self-sacrificing laborer for others as he. But it was the constraining love of Christ that girded and impelled him. Not for his own sake did he live, nor for the sake of his countrymen, nor for the sake of humanity, but he writes, "Ourselves, your servants, for Jesus' sake," a personal love for him who loved him and gave himself for him. This is what he meant when he said, "For to me to live is Christ," and this is the Christian conception of life, and this is its highest realization.

II. And now set we our faces toward the other world, and let this same man who has told us what it is to live tell us also what death is, both in prospect and in fact, to the true child of God. Paul joyfully declares it when he triumphantly exclaims: "For to me to die is gain." And this is clearly the view of the New Testament Scriptures as it is presented on every page, but it is one that is too little apprehended by New Testament Christians.

The real fact is that they are afraid to die. Many causes contribute to this feeling. One, doubtless, is the natural shrinking from the new and strange experience that may be attended with dreadful throes. We dread even the dentist's forceps, the surgeon's knife, and fear crossing the ocean if we have never adventured such voyage before. And so in the case of death, we have heard much and, maybe, seen something of the pains, the groans, the dying strife, and these fright our approaching souls away, and we shrink back to life, "fond of our prison and our clay." And then maybe there is a solemn question sometimes raised as to whether we have really been born again, and whether we are justly entitled to sing, "Heaven is my home." At times there rolls in upon us an awful consciousness of sins committed and of duties undone and we wonder if the Righteous Judge, in view of these, can say to us, "Well done." Thus "conscience makes cowards of us all."

But besides all this, and in spite of all we say and sing about the glories of the other world, there is an underlying feeling that that other world is shadowy and ghostly, and not so real and satisfying as the one in which we now live. We attend the funeral of a friend and look upon the pallid face, the closed eyes, the dumb lips; we follow the body to its final resting place and hear the solemn words, "ashes to ashes, dust to dust," and ask ourselves, "Must I come to this?" and we tremble as we realize that this must be our end.

Let us seek now for a little while to get away from the coffin and the clod and rise on the wings of Paul's faith, yea, on the

wings of our own, to a larger, clearer, nobler Christian view of the exchange of worlds, which worldly men call death, but which to a child of God is birth, birth and immortality. Paul shrinks not from it, but in joyful anticipation of it cries, "For to me to die is gain." Paul was better competent to testify than any man who ever trod the earth, for he is the only man who before his final exodus was permitted to go prospecting into that promised land, and then, like the spies who were sent over into Canaan to come back and report how rich and fair a land it was, and ever after that heavenly visitation he was homesick for the home land. Therefore, with all the glowing emphasis of one who knows, he cries, "For to me to die is gain." Let us dwell upon the gain that shall be ours as well as his when we go hence, that we may attain to worthier views of the destiny that awaits us, and that we may no longer journey on with bowed heads and trembling hearts as if we were going to the grave instead of "marching through Emmanuel's land to fairer worlds on high."

1. In the matter of our soul's embodiment there will be infinite gain for us. We are, here "in the body pent," in what the Scriptures call a tabernacle, and "we that are in this tabernacle do groan, being burdened, not for that we would be unclothed but better clothed, that mortality might be swallowed up in life."

Paul calls this prison body a "natural body," a soul body, that is, a body adapted to the uses of the soul. The body that we shall have he calls a "spiritual body," not a material body, but a body perfectly adapted to the spirits-needs, and infinitely transcending this present sin-tainted body in its purposes of employment and enjoyment, and yet a very real body—not merely the ghostly semblance of a body. Oh, what a joy to be invested with such a body!

2. And in the matter of intellectual and spiritual enlargement, what gain for the Christian. How we grapple now with overmastering problems; how we strain our eyes, yet ever fail to penetrate the gloom; how we vainly try to rise; how the temples throb and the brain reels. Our wings are clogged with clay.

What a joy to drop the clay and to feel sure that

"Sin and sense no more control
The sacred pleasures of the soul."

What a joy to know even as also we are known and to look up in the sky unclouded and breathe an air untainted!

3. And what a gain in the matter of our place of habitation! I am persuaded that he who so loved me that he came into the world to seek and to save me, who so loved me that he gave his life for me, will see to it that I am not worse off, but infinitely better off, and I am especially sure of this when I hear him say before he leaves this world to ascend to his Father; "Let not your heart be troubled; ye believe in God, believe also in me. . . . I go to prepare

a place for you." Mark you, a place, a real place, and a place as much more beautiful than this as holiness is more beautiful than sin.

4. An infinite gain will there be in the matter of congenial occupation.

5. And what gain in the matter of congenial and enduring companionship. Friend after friend departs, and how sadly changed the world is. But if they have gone to be with him, then when we depart we shall go to be with them, and there are more of those who have loved us up there than down here. Oh, what a joy to greet them and to realize that never more shall we say farewell to them! I trust I do not undervalue the companionship and love of the loyal people that encompass me here in this great church, but oh, to be there, and to walk and talk with patriots and priests and prophets, with apostles and martyrs, and all the holy, happy throng who have "washed their robes and made them white in the blood of the Lamb!" And above all, to see the King in his beauty, to see him who is the chiefest of ten thousand, who loved me and gave himself for me! This is the magnet that drew Paul heavenward with such constraining power. He had a desire to depart and be with Christ, which he felt was far better.

Said not the great apostle rightly, "For to me to die is gain?"—Rev. P. S. Henson, D. D., Boston, Mass.

THE UNLIMITED GIFT.

Text: "And salt without prescribing how much."—Ezra. 7:22.

Artaxerxes issues a proclamation to his subjects. "I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, shall require of you it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much." Largely as the result of this decree, Ezra is soon in possession of gold, silver and copper vessels worth, say \$325,000, and in silver-money he has almost a million dollars. He holds in his hands orders on the royal treasuries for wheat, wine, oil and salt without prescribing how much.

We may well ask, what is the secret of this scribe Ezra's influence? How is he able to exert such a power over the mind and actions of Artaxerxes, the king? The king is a heathen king; his courtiers and counsellors are heathen men. Many of them actively hostile to Ezra and his schemes. They openly oppose him, and by subterfuge and suspicion seek to destroy his influence with the king. Still the king listens to him, believes in him and trusts him. His influence was equally strong with the people of Jerusalem after he had established himself there. Not that his laws and promulgations were always popular; many of them were quite the reverse and occasioned open enmity on the part of some, but the truly devout and high-minded citizens stood back

of him and followed devotedly his lead. Even today, after the lapse of many centuries, his life is a recognizable force for righteousness. We remember him and honor him.

Ezra did not inspire enthusiasm so much as he commanded respect. He was well born and this was worth something to him. Intellectually he was highly endowed, and this also was worth something to him. But the real secret of his influence and his ability to win against the most stubborn opposition is that he had been captured by the idea. He had thought to make Jerusalem in very truth a holy city, a God-governed kingdom. This splendid thought captivated and controlled him. It made him intense, persistent, bold. It is something for a man to bet hold of a truth, but the real leader is born in the hour that a great truth gets hold of a man.

I. In line with the order of Artaxerxes for Ezra and his caravan is God's orders for us. The proclamation of Artaxerxes was indeed a generous one. There was to be a plenty of silver and gold, free will offerings and drink offerings. Ezra was also granted sufficient authority to enable him to do pretty much as he pleased with his possessions, his people and his city. Still there was a limit. The value of the gold and silver was enormous, but not unlimited. The number of bullocks and lambs exceedingly great but not beyond reckoning. The authority of Ezra was extraordinary, but after all, there was one mightier than he, Artaxerxes the king.

So God gives to us in wonderful abundance as we go forth to possess the land. He levies tribute on many kingdoms in our behalf. He endows us richly with mind and heart and strength. And yet there is always a limit to the gifts. Our possessions at the most are circumscribed, our authority is never final. Above and beyond us is a power supreme. Yet there is one gift which is unlimited.

Artaxerxes made a proclamation something after this fashion: "Ezra, the scribe, is to have from me one unlimited gift. I will grant him salt without even prescribing how much." "Very generous of him," you remark, "inasmuch as salt was the commonest, cheapest and poorest of all gifts." But you are wrong. This was a rich gift for the Jews. They lived in a hot climate where salt was necessary for the preservation of their food and for their sacrifices, and besides their religion was one that laid special emphasis on cleanliness. So this great gift of salt meant everything to Ezra and his men. It was the one absolutely necessary article in their outfit and it was theirs in measureless abundance.

II. Salt is still God's one unlimited gift to his people. The cleansing and preserving element of life is ours without prescribing how much. Sometimes we call this divine gift grace, sometimes Christianity, sometimes religion, but by whatever term we designate it, it is the saving element for our life personal and social. People there

are who deny the efficacy of this "salt," deny its cleansing and preserving force. Their mistake arises largely from looking upon the church as the "salt." It was this deficiency that caused its downfall in the days of the French Revolution, that turned against it the wrath of the frenzied mob. Their fury, however, was not against the "salt," but against the church for its lack of "salt." The church should and usually does contain the "salt," and yet there are historic cases in which the church had lost its saving power because it had lost its "salt." But the fact that the church fails now and then of its mission is by no means proof of the failure of the salt. Wherever through the ages we discover the presence of "salt" we likewise discover the cleansing and saving of life. Call it Christianity, or divine spirit, or infinite love, or religion, or what you will, if it be "salt," it will purify and heal and reconcile and preserve. And God offers this rich gift to us in unlimited quantity. However much we need for the purification and saving of our personal, social and political life, it is ours for the asking.

But we shall not remedy our social and political evils simply by turning things upside down or bringing the "outs" in and putting the "ins" out. The remedy is in the cleansing and preserving element of divine salt. We must change the heart of things and salt will do it. In place of greed we must put God, and just as we are driving the bosses from our cities and states, we must drive the evil ringsters from our hearts and in their room install the King of Love. The richest gift that a great and good God could give us is the purifying and saving element of life, and this gift he offers us in glorious abundance. There is no sin so dark and terrible that it cannot wash out; there is no sore so deep that it cannot heal; there is no condition so appalling that it cannot relieve. There is no soul so weary that it cannot rest. There is no life so wretched that it cannot save!—Rev. B. M. Tipple.

GRAFT.

Text: "And the Lord commended the unjust steward."—Luke 16: 8.

The text of this morning is from the story of the unjust, dishonest steward. If we seek the teachings of Jesus on graft or upon any other subject, we shall have to look for them mostly in his parables or stories. For Jesus did not teach in the terms of an abstruse theology, as did the Pharisees, but in parables and stories. As a result, the common people heard him gladly. He was interesting and they understood him. Here as elsewhere, Jesus is a safe model to follow, and the Moodys and the Torreyes—the men most successful in winning men to the lordship of Jesus Christ—have illumined the truth and made it living by the use of illustrations. Too often the Christian pulpit deals in theological disquisitions which it would take a Philadelphia lawyer to follow. A business man once said to me: "One reason

I do not go oftener to church is because I do not understand half the preachers say. It is too bookish."

I trust I am not betraying the secrets of my craft. But our dear old Professor of Homiletics used to advise us in the seminary: "Young men, it is well once in a while to preach an abstruse sermon. It will enhance your reputations." Then he went on to tell how the great Albert Barnes as a young man was rejected as the candidate for the pulpit of a God-forsaken hamlet because the people objected he was "not deep enough." I am afraid, however, that, good as the man was who gave the advice mentioned to the young theologues, it was unsafe advice to follow, and looked in the direction of pretence and religious graft, and was hardly in consonance with the life and teachings of him who made himself of no reputation and was crystal truth and sincerity personified. Better was the advice of an eminent Manhattan preacher who, speaking to the same students, said: "Young men, steer as close to slang as you can; the people understand it." Of course, congregations sometimes like high sounding words, even when they do not understand them. It tickles their vanity and accords with the prevalent spirit of graft.

I. Many have been much troubled because Jesus commended to his disciples the example of the dishonest steward. The word of commendation applies not to his dishonesty, which is expressly characterized as such, but to his having done "wisely," having acted shrewdly in the adaptation of means to end in looking out for his future.

Jesus knew that the sons of light, the good people, often show a kind of bat-like blindness in taking leave of common sense, and in apparently believing that stupidity will go far in achieving religious success, although it will not go at all in any other line.

II. This parable or story is against business graft. It was ripe then as now. It is true, Jesus said very little on the subject of business dishonesty. Even in the sermon on the Mount, although he discusses the other commandments of the second table, he has nothing to say about the eighth. He manifestly felt that the pocket nerve was sufficiently sensitive, and that it was needless to warn man of the necessity of looking after the security of their business interests.

Yet, this parable is a distinct rebuke of dishonesty. And it is a lesson much needed in this day, when graft will not let so elemental a necessity as a "pure food law" get through the United States Senate; when it is credibly asserted that the purchasing agents of nearly all the great corporation receive presents from those who seek their orders, and when even the retail dealers declare that they have to pay commissions to cook and coachman, or go out of business.

Yes, there seems to be graft all along the business line, from the milkman who waters his fluid to the magnate who waters the capital stock of his corporations. Did I say milkman? That is hardly just, for we have arranged

penalties properly drastic for him. When will we do so for "the man higher up?" The petty offender is taken well in hand. The man who steals a pair of boots goes to jail. It is a work of supererogation to preach against him. The man who steals a railroad is the fellow against whom a philippic is needed. He too often fares no worse than to be sent to Congress.

Jesus, however, bore down most heavily on religious graft. He showed how the religion of the day was honeycombed with the thing. The Pharisee might, and did, make his long prayers, with which he fancied he was securing alike the favor of God and man. And yet, on the other hand, under the cover of the law, he was devouring widows' houses and grinding the faces of the poor.

III. Then, again, Jesus rebuked repeatedly the way in which they had come to think that heaven might be won by observing the letter of the law without any regard to its spirit—a purchase of heaven and the favor of God with counterfeit coin. Take the many instances of dispute between Jesus and the scribes over the question of Sabbath observance. When he performed cures on the Sabbath they found fault, because they held that it was a violation of the commandment which made the Sabbath a day of rest. Jesus reminded them, and proved by pertinent illustrations, that it was "lawful to do good, to save life on the Sabbath day."

If we are to get this spirit of graft out of our business we must first get the formalism, the graft, out of our churches. Even in her business affairs the church is not always above suspicion. The old jest about the solitary oyster in the tureen of church oyster soup was not altogether unfounded. What, too, about some of our church fairs? Is it not sometimes graft, as where a young woman said to a lawyer at a bazaar when she had sold for a dollar an article which, as she observed, had cost her ten cents, "What percentage do I make?" He answered, "Ah, Miss, that gets out of percentage into larceny!"

Is it not something on the same order when a man is asked to buy a dollar or five dollar's worth of tickets that he does not want under the false supposition that the church is giving him something for his money? Would it not be far better, and certainly more honest, to ask him for the money outright? The church is worthy the support of the community. Then let the church solicit this support in downright honest fashion.

IV. Jesus, in his condemnation of graft, did not forget political graft. Take the case of Zacchaeus, the tax collector. Jesus called him down from his perch in the sycamore tree, but he did not pronounce Zacchaeus a "son of Abraham" until Zacchaeus had professed repentance and promised restitution.

The worst of it is that so much of the grafting is unconscious. Zacchaeus was a grafter, but doubtless, until his eyes were opened by looking into the face of Jesus, it never dawned upon him that he was not acting within his rights. Many of our public servants fully earn their money, and more, too, for that matter—

take school teachers, postal carriers and clerks; but, on the other hand, a great army of helpers in various city departments here and government departments in Washington are doing well when they earn half their pay—the balance is graft.

What we need is a higher sense of honesty all along the line, in Commerce, in Church, in State. I know of no other way to get it than to get "next" to Jesus Christ and the transparent honesty and sincerity of his teachings, and the flawless truth of his life. On the whole, I believe we are getting forward. The great hue and cry now heard on the air against graft is a good symptom. The patient long in coma is coming to consciousness. I am not pessimistic. I do not believe that honesty in Commerce, in Church and in State is an "iridescent dream," at least not in the sense in which Senator Ingalls meant it. It is a dream that, please God, is to come, is coming, true.—Rev. John D. Long, Brooklyn, N. Y.

SLEEPING IN THE KIRK.

Text: "And as Paul was long preaching, he sunk down with sleep."—Acts 20: 9.

Of all the "ills that flesh is heir to," insomnia is one of the worst. You toss and toss all the night through, but no sleep comes. You turn on this side, but the eyelids refuse to close; on that side, but not even a wink; and so on as the slow clock creeps through its weary round of dragging hours the whole wake-rife night. Sleeplessness has got complete possession, and a sad case of alarm is yours. Many are the nostrums proffered for the cure of this disease, and as many the failures of the same; many the methods of treatment prescribed, and as many the break-down. Insomnia, when chronic, is nigh the defeat of the doctors. This desperate disease requires a desperate cure, and Hugh Latimer tells of an afflicted lady who had, without avail, tried everything in the whole range of the medical pharmacopoeia, and at last, in this desperation spirit of "Physic, I'll no more of it!" cried out, "Oh do take me to the parish church! I've slept soundly there the last forty years, and I think I could sleep again!" Taken to the parish church she was, and to be sure sleep soundly she did! Perhaps a patent for this kirk-cure of sleeplessness might, in this day of disappearing stipends, make many a poor minister's fortune! From this sleep incident in the Bible we are almost glad to find that sleeping in the kirk is not that modern disease many would today insinuate. Some of us ministers "thank God and take courage" when we see here that churchly somnolence is not to be always laid at the door of our prosy preaching, for here the doughty Paul was the preacher. Ay, it's true, many of our slumbering folk do not even wait for that soporific sermon. They exhibit the symptoms at the same stage that unreasoned voyagers get sick at—when they board the vessel, and before she start at all!

It was Troas. The Christian congregation had crowded into the grand cathedral of that

early church, an attic loft three stairs up! Eutyclus was there. He had been "fortunate" in having got squeezed in, and with boyish agility he had swung up to a splendid seat in the open window. A hard day's work he had had, the hour was very late, and Paul's sermon was at least six hours long! Ye that grudge thirty minutes to "the exhortation," and that grumble at three seconds past the hour for dismissal, how would you have liked that? In Scotland we once could say of our Gospel preacher what the enraptured by the Golden-tongue of old did of theirs, "Better the sun not rise than Chrysostom not preach!" But now, in this degenerate day, it is, "Preacher, hurry up and cut short, and let's home to our broth!" Yea, six long hours Paul's speech went on in unbroken flow, and the weary lad heard it gradually fade into the far-away, and—fast asleep! A nod bigger than the rest, a sinking of the head on the breast, and a clean capsize! he is over the window with a cry, and there is the ghastly thud of the fallen sleeper in the courtyard below. Down do the folk nearest to the door rush, and Eutyclus—horror!—is "taken up dead." Paul comes, and falls in that prophetic embrace of the olden time upon the lad, and speaks the great Christ-given speech of apostolic restoration, "Don't be alarmed, his life is in him," and behold, it is. He is seen to, for rest and repose. Kindly cared for by the deaconesses, he is soon all right and into the kirk again. "Not a little comforted," the congregation listened to the preacher till the dawn of the day, and as they wended their way home in the grey of the morning, you may be sure one of them vowed he would never sleep under a sermon again!

I. Ah! but, my brethren, there is in the church today a sleep worse a million times than this excusable napping of the lad Eutyclus—the slumber inexcusable and profound of the unsaved soul! Asleep in the arms of a sleepless Devil, who keeps cuddling and crooning over you as the anxious mother does over the starting nervous child lest the slumber be anywise broken.

Ay! this sleep in the kirk, worse by infinity than that of the lad Eutyclus; it is the sleep of the unsaved soul, the dead doze-off of carnal security and unconverted indifference. Oh, what will break in on this awful soul-slumber of the worldling? Would that I could rig up the rolling artillery of heaven and send one zigzag thunderbolt crashing into your wretched careless spirit! Are you to sleep on and on, never to awake till in hell you "lift up your eyes, being in torment?" Oh, to arouse you! to shake you! and awake you up to "flee from the wrath to come!" Will nothing do it? Oh, to lift the knocker of your slumbering soul-chamber, and give one mighty-quivering crash this day! Why, I heard of a man on whom this awful sleep of indifference had stolen till nigh shaken to pieces in a carriage collision, who remarked as he drew a long breath at the very thought of it, "Ay, God knocks hard sometimes. Before I would awake, he knocked me fifty feet down a railway embankment!" A hard knock

indeed, because a loving one! And such may be yours. If God sets his saving love upon you, sleeper, look out! God is not mocked; but better surely to awake with a broken leg than to sleep on with a broken neck! Better even a bloody battering into consciousness than the slipping on with a whole skin to the eternal sleep of the lost life, isn't it? "Sleeper, arise and call upon thy God!" for "now it is high time to awake out of sleep." "The night is far spent, the day is at hand." Awake! awake!

II. The sleeper is insensible.

Tick-tack, tick-tack goes the clock in the still muffled chamber of sleep; you hear it not. Eyes closed, limbs motionless, you are unconscious. So with the spiritual sleeper. The soul is unconscious and insensible. The mighty movements of God are unheard. Up and down the Bethel ladder do the angels go, but the rustle of the garments of glory never touches the ear; the great daily traffic from heaven to earth passing by your very door, and shaking every casement in the house affects you not the slightest. Revivals come and revivals go, but you go on forever in the same stolid stubborn insensibility.

III. The sleeper is inactive.

There is no increase to the wealth of the world from a sleeper. The work is done by active hands lingering along the looms and the distaffs of production, by busy feet erranding the goes and comes of the markets' fluctuations, by broad brows throbbing hot with the fling-off of swarming thought, the mental electricity that's to pulse through humanity and gird the very ends of the earth together. Wheels revolve, pistons plunge, the in-put of the raw and the out-put of the finished—all is done in the full vis and vigor of the wide awake. But the sleeper there lies his lazy length; nothing he takes, nothing he makes, an inert useless log of unconscious flesh. Some time ago, at Falkirk Station, I read this notice of the Railway Company:—"Wanted to dispose of 30,000 old sleepers!" No longer can they uphold the rattling rails of the country's rolling traffic, outlived their usefulness, their day done, sell them for firewood for what they will bring! As I read that, I thought, "Well, I know some congregations very like that Railway Company, surplus-stocked with a lot of 'old sleepers' they'd better dispose of!" Stick that notice on many a kirk-door and you have gauged the market!

IV. The sleeper is in danger.

Here is a sleeper. The couch is enveloped in a mass of flimsy inflammable gauze-curtains. A table stands ready to topple, and right on the edge of the table a naked candle is burning to its socket. Danger, is it not here? Ay, it is, and the red flames roaring out at your windows will summon in desperate haste the rush and rattle of the fire-engines in the dead of night. A matter of life and death it is; danger is here indeed. Unconverted soul, you are the sleeper. The curtains of a delusive dream-

land have wrapped your couch in an inflammable cloud, and the candle of time, alit with eternity, is sputtering in its holding bracket before the final flare-up and the never-ending conflagration of the awful "Too late! too late!"—Oh, my hearer, are you in the grip of this judicial drowsiness of death? In the name of God, awake, awake! "Arise, O sleeper, and call upon thy God!" Flee from the wrath to come! Soul, dare you sleep in the very down-suction of the yawning abyss? Recently in an extreme case of comatose sleep, of stupor "trance," when everything else failed, a famous doctor managed to awake the sleeper by focusing a beam of light into the upturned eyeball. Yours is this extreme case of trance, you Christ-rejector for years, your heart hardened with the crust of misused Gospel privilege, you are dead. Yet here, blessed be God, is the famous Physician, the Lord. "Wherefore he saith, awake thou that sleepest, and arise from the dead, and CHRIST shall give thee Light."—Rev. John Robertson, D. D., Glasgow, Scotland.

COMMENDATIONS FOR EARNEST LIVING.

The basal element in all life is will-power. So many people are mere dreamers. So many are swayed by impulse. It is easy to accept a good idea and then drop it.

As is the measure of your will, such is the measure of your personal power, and the possibilities of your personal growth and of your success in life.

Some practical suggestions I would commend:

1. The daily remembrance of the resolve to grow in the power of personality.
2. Cultivate power of expression. Consult your dictionary. Learn how to ask questions. Learn the art of story-telling. Cultivate the habit of purposeful conversation at the table and elsewhere.
3. Carry your knowledge and ambition and improving taste into everyday life.
4. Use and consult all the available resources:—public school teachers, public libraries, public art galleries, private collections of pictures. Consult ministers, chemists, lawyers, physicians.
5. Turn everything to account in your current reading, whether it be about Greece, Italy, science, art, or every day life.
6. Remember the value of seven minutes a day of absolute silence, the body in a horizontal position, your soul and body at rest. Seven minutes a day of such quiescence will give you added power.
7. Forget yourself as much as possible. Forget how to be afraid and how to worry. Repel every thought about self. When the thought of self comes into your mind say, "Self is not receiving calls today," or "Self is out today," or "Self is in the cemetery digging its grave."
8. Do not depreciate self. The Germans

say, "He who makes himself nothing is nothing."

9. Stand by your church and its public services.

10. Help your neighbors, as many of them as possible, in as many ways as possible.

11. Aim to live a beautiful life, a growing, interesting, enriched and enriching life, useful in silence, and throbbing with sympathy and love and helpfulness. Live it every day, wherever you are. Make at least one bright spot in this world where a true life cheers, and where the mystic bells shall ring in the heaven at matins, midday, vespers and bedtime, and prayer shall be offered for "a true life" and courage; a "high life" and love; a "complete life" and strength; a "restful life" and contentment.—From an address by Bishop John H. Vincent, D. D.

APRIL

A Thought for Every-Day, from Expositions by Alexander Maclaren.

1	S	Look to Jesus and that will dwarf all difficulties.
2	M	He is the type that God means us to be and what we all may one day come to.
3	Tu	Let watchfulness lead to faithfulness.
4	W	We have so much that if there be a God at all we must have a great deal more.
5	Th	If we would save God our faith must grasp the Man, the Christ, the Lord.
6	F	Freedom does not consist in doing what I like, it consists in liking to do what I ought.
7	S	When my wishes and God's will are absolutely coincident, then, and only then, am I free.
8	S	What is there to do? First and last and midst keep close to Jesus Christ.
9	M	Genuine repentance is impossible without faith.
10	Tu	You have to abandon something if you are to go to Christ to be healed.
11	W	We have to go one by one to His Cross.
12	Th	In the Cross Death crowns Him the Prince of Life and His Cross is His throne.
13	F	Good Friday. He gave Himself up to the Cross of shame because He held us in His heart.
14	S	There was no reason for His death only that "He loveth us."
15	S	Easter Day. He died indeed, but lives and is with us, and that to bless us.
16	M	They who know the risen Christ do not need His bodily presence.
17	Tu	Turn to Jesus Christ and His resurrection from the dead more than you do
18	W	We may have a present Christ and a present Heaven
19	Th	The Christian life is not all aspiration, it is fruition as well.
20	F	If a man wants to love Jesus Christ he must think about Him.
21	S	Before the earliest of creatures was this love. After the latest it shall be.
22	S	He still knows and answers the silent prayer of the loving and the needy heart.
23	M	The Christ is the same, and the love is unaltered.
24	Tu	He wants your love, and is unsatisfied without it.
25	W	Faith is better than brilliant gifts.
26	Th	Something He must be—your strength or your ruin.
27	F	If we have Christ to live upon we shall have no hunger.
28	S	Better to be sorrowful yet always rejoicing than to be glad on the surface.
29	S	When a man lives near God, he gets to know what he ought to do.
30	M	Do you long for joy? He will give you His own.

—British Weekly Calendar.

Methods of Church Work Department.

REV. ALBERT SIDNEY GREGG, Editor.

Resolution for readers who use suggestions: "Resolved—That I will try to put as much into this Methods of Church Work Department as I take out of it." Communications relating to Methods of Church Work may be addressed to the editor of this department at No. 21 Merwin Street, Springfield, Mass.

Sermons on Social Unrest.

Rev. Charles L. Leonard, D. D., pastor of the First Methodist Episcopal Church, Pittsfield, Mass., which has a large membership composed of all classes, had a successful time preaching a series of Sunday evening sermons on the general subject "Jesus and the Social Question." After each service, which lasted but an hour, the men of the congregation met in the chapel and freely expressed their views on the subject discussed by Dr. Leonard. The way in which these sermons and discussions were related to the ordinary evangelistic life and activities of the church is especially noteworthy. No class distinctions were drawn as between the "capitalist" and the "workingman." The major proposition of "society as a whole" was constantly held up, and the place of Christ as a peace-maker between men, persistently emphasized. A printed announcement containing a letter from the pastor and the full list of subjects was widely distributed. The letter shows such insight and is so well balanced, that we give it in full for reproduction or as a hint to others who may be contemplating a similar undertaking.

THE PASTOR'S LETTER.

Pastor's Study,

Pittsfield, Mass., Oct., 1903.

"Behind all the extraordinary achievements of modern civilization, its transformations of business methods, its miracles of scientific discovery, its mighty combinations of political forces, there lies at the heart of the present time a burdening sense of social mal-adjustment." "The social question of the present age is not a question of mitigating the evils of the existing order, but a question whether the existing order itself shall last." Can this be true and yet the Church of God remain silent and uninterested? Has she no message for this age? Alas, it is believed by some that if she has, the gulf between her and the toiler has so widened that they cannot distinguish each other's meaning. Most of us believe that God has a message for our time, if we can but discover it. In a modest effort to gain a better understanding of the situation we begin this series of Sunday evening studies; and solicit the help of your presence, and of your criticism and suggestion. Letters, signed or unsigned, will be welcomed and given respectful and confidential consideration.

After each service, which shall last but an hour, men are requested to meet in the Chapel and freely express their views on the subject discussed. You are cordially invited.

Charles A. Leonard.

LIST OF TOPICS.

Like the pastor's letter the successive topics were carefully worded, striking without being offensively sensational. A unique feature on the printed announcement was a quotation from a poet or student of social questions, in connection with each subject. The list is herewith given in full:

OCTOBER 15

Men Who Cannot Find Work

"Chase brave employment with a naked sword throughout the world." —Herbert

OCTOBER 22

Treat Men As Well As Cattle

"With fingers weary and worn,
"With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread." —Hood

OCTOBER 29

Musical Service: An Evening With Mendelssohn

"Of all the arts, great music is the art
To raise the soul above all earthly storms." —Leland

NOVEMBER 5

Can a Rich Man Be a Christian

"The Gospel in His (Jesus') thought of it,
is for the poor." —Renan

NOVEMBER 12

The Standard of Wages

"The American standard of living should mean, to the ordinary unskilled workman with an average family, a comfortable home of at least six rooms." —John Mitchell

NOVEMBER 19

The Servant and the Servant's Servant

"Associations that resort to unjust methods will invariably suffer disintegration." —Archbishop Ireland

NOVEMBER 26

The Relation of Employer and Employee

"Fair dealing, co-operation, and profit-sharing will prove to be wiser than strikes, boycotts, and lock-outs." —Gov. James A. Mouni.

DECEMBER 3

The Workman and the Government

"The State must be abolished." —Ibsen
"Government of the people, by the people and for the people shall not perish from the earth." —Lincoln

DECEMBER 10

"Is Not This the Carpenter?"

"Born in a lowly stable, where the cattle round me stood,

Trained a carpenter in Nazareth, I have toiled and found it good." —*Henry Van Dyke*

DECEMBER 17

The Working Man and the Church

"If the Church is not what it ought to be . . . enter the Church and make it more genuinely Christian." —*Josiah Strong*

DECEMBER 24

Musical Service: The Oratorio Messiah

"O Saul, it shall be
A Face like my face that receives thee; a Man
like to me,
Thou shalt love and be loved by, forever: a
Hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!" —*Robert Browning*

DECEMBER 31

Watch Night Service

"Ring in the valiant man and free, *
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."
—*Tennyson*

PERILS OF A PUBLIC FORUM.

There is an element of danger in an open discussion following a sermon on subjects like the foregoing. If limited to an expression of opinions and not allowed to become a controversy or a debate, it may be edifying. Morgan Memorial, a large institutional church in South Boston, has a very successful Sunday afternoon forum, attended by all sorts and conditions of men who never otherwise set a foot inside of a church. It is managed so that the meeting has all the fire and spontaneity of a debate, yet within rigid regulations imposed by the audience itself. In place of a sermon, an address is given on some subject of general interest by a pastor of a city church, or a professor from one of the universities. This is limited to twenty minutes. After the speaker of the afternoon has finished, the open discussion begins. And here is where the automatic feature comes in. Each speaker is limited to five minutes, although all do not take that much. At the end of five minutes, the secretary of the forum rings a bell. If the audience wants the speaker to continue, they make a show of hands. If they want him to sit down, no hands are raised, and down he must go. Personalities are excluded, but the speaker must not expect any mercy for his opinions. He usually gets all he can stand for one time in the way of free-for-all and face to face criticism. This meeting is held in a hall and not in the auditorium, proper. Among the attendants and frequent speakers are socialists, single taxers, Mormons, theoretical anarchists, spiritualists, etc., who are thus brought where the pastor of the Memorial, Rev. E. J. Helms, can learn how such men think and feel.

REVIVING A "DEAD PRAYER MEETING."

Rev. Theodore Busfield, D. D., and the deacons of the Congregational Church, North Adams, Mass., inaugurated a commendable plan in January for getting the people out to the midweek service. First a list of subjects relating to various departments of church work was drawn up, such as "Our Sunday School," "The Young People," etc., and each one assigned an evening. Then the membership of the church beginning alphabetically, was divided into sections, of thirty to forty names, a section to be called each prayer meeting night. The plan was advertised generally and specifically. A week before "Sunday School Night," for instance, letters, under 2 cents postage, were mailed to all whose names were to be called that night, requesting them to be ready to respond with suggestions on how to make a better Sunday School, when their names were called. A few were picked personally and coached to lead off for each night, and thus get things started. The church has a membership of over five hundred, so by not making the list too large for each night the roll call would last ten or twelve weeks. Of course each one whose name was called did not respond, indeed in some instances they were not there at all, but on the whole there was a vast improvement in the attendance from the first. Following the roll call and discussions, which in some instances were quite interesting, there was an informal social time lasting ten minutes, in which the people had a chance to get acquainted. So far as attendance was concerned, and also in getting more people to say something, this plan was vastly better than the routine way of holding a mid week service. But—was it a prayer meeting? Can discussion of ways and means for doing church work be regarded as a substitute for the devotional exercise of a genuine prayer meeting in which the people get down before God. This question touches a sore spot with many pastors. Dr. Busfield called the plan an "experiment." When a friend complimented him on the large attendance and show of interest he replied, "Yes, but what am I to do when the end of the roll is reached?"

EACH SERVICE A NEW PROBLEM.

The question in the mind of Dr. Busfield brings up a warning to lecturers, and others who speak before a new audience each week or night to night. The writer who utters this word of caution says: "Never presume upon the successes you have had elsewhere. Your audience of to-night is not the one you had last night. Each date is a new problem, and you must succeed or fail by what you do or say on each occasion." It seems that the same warning could be applied with equal force to pastors. If each service was studied and planned for as a "new problem," there would be little danger of the deterioration that inevitably results from falling into a mechanical routine of church work and services.

"FINANCING" A REVIVAL.

Lack of capital for the initial expenses often stands in the way of a real comprehensive siege. Usually considerable expense must be incurred at the outset for advertising, hall, tabernacle, etc., and if the money is not in sight, somebody must become responsible. This difficulty was solved in a business like way when Evangelist W. A. Sunday held a revival campaign in Rantoul, Ill., which, by the way, resulted in over 60 conversions and the religious transformation of the community of 1,500 people. Mr. Sunday and Mr. Fischer, his singer, were engaged a year and a half in advance. Preparations went steadily forward for over a year. An association was legally formed, composed of the pastor and two leading lay members of each church. Stock was sold (but no money received,) at \$1 a share, to guarantee running expenses. A huge temporary tabernacle, which would seat 1,300 people was erected. Later it was enlarged by a number of young business men who had been converted in the meeting, they doing the work with their own hands. There was a choir of 200 voices. A daily paper called the "Sunday Daily Press" was published. Collections were taken nightly, which at the end of two weeks were sufficient to cover the estimated expense and release the stockholders. At the close of the campaign Mr. Sunday was given a collection of \$2,485. The pivotal points in this remarkably successful revival in a small town were the unity of purpose, thorough preparation, persistent prayer and the distribution of financial responsibility at the outset.

THE "CLIO CLUB."

Mrs. Charles N. Fitch, of West Cornwall, Conn., tells of an interesting and successful experience of a pastor's wife in doing something for the young people of a town of 1,000 inhabitants in Michigan. Nothing whatever was being done for the young people from eighteen to twenty-four years of age. A club was formed in which there would be Bible study and "other interests." Twenty-five young people were enrolled at the outset, many of them having never been in such a class in their lives and only one or two at the time were attending the Sunday School at all. After the class was well started it was invited to meet at the parsonage to form the club. The young people decided upon the name "Clio," the muse of history. The usual officers were elected, but the pastor's wife refused all office for herself. The club met twice a month. A programme committee of three was appointed by the president at each meeting to arrange for the next programme. The usual order was something like this: Three-quarters of an hour to some study, interspersed with music, current topics, an interesting roll call, and a short talk or story by the pastor's wife. A game and light refreshments, with a closing song by the whole club always closed the evening. Among the subjects studied were such as: "Savonarola and Luther," "Great Characters in Modern Missions,"

"Lincoln," "Washington," "Louis Agassiz," "Booker Washington," etc. The significant feature was that no person could enjoy the pleasures of the club without being a member of the Bible class. The club was very popular with the young men.

TO AROUSE ENTHUSIASM.

Where money is to be raised by popular giving—small amount from a large number—it is necessary to have considerable enthusiasm to insure success. This feeling can be awakened by putting the proposition in some concrete form, which will appeal to the spirit of competition and heroism. If it is expressed so the people can "see it" and "see" the debt demolished or the building fund grow they will give and work harder than if it is a mere attraction. A thermometer marked to indicate sums of money, hung where it can be seen plainly by the congregation keeps up the interest and as it commences to "get warm" with the additional subscriptions, the enthusiasm increases apace. The effect can be heightened by having two thermometers hung side by side, one to mark the rise in money and the other the passing of time. Such thermometers should be several feet in length, according to the size of the church, and can be made of heavy cardboard or wood. They are very effective where a fixed amount is to be raised by a given time on condition that no subscription is binding until all has been subscribed on or before a certain date.

DEVELOPING WORKERS.

Dr. S. M. Dick, pastor of Trinity Methodist Episcopal Church, Worcester, Mass., succeeds in getting a large amount of work done by his people by observing a simple "rule of three." He says: "I ask a definite person to do a definite thing on or before a definite time." His experience is that where this rule is observed, and the definite thing is not unreasonable or beyond the capacity of the person asked, that he is seldom disappointed.

AN IDEA FOR A COUNTRY CHARGE.

Rev. J. D. Graham, pastor of a Baptist church, at Colerain, a country district in the hills of Massachusetts a short distance west of Northfield, brought a wide variety of good literature within reach of his people last winter by a very simple plan. He arranged with the Baptist Publication society to ship him an assortment of books that would sell for prices ranging from 10 cents to \$1, with the understanding that he could return all unsold copies, by paying return freight. A few weeks before Christmas he received his supply of books and opened a temporary book store in the vestry of the church. The people of the surrounding country were thus given a chance to buy city books at city prices, and to make their own selections. The people got the books for Christmas presents and the profits went into the church treasury. Mr. Graham is quite enthusiastic over the plan.

ONE WAY TO RAISE MONEY.

There is an old story of a darkey who wanted a turkey, so he prayed "O Lord, send me a turkey," but the turkey did not come. Finally he changed the prayer and cried: "O Lord, send me to a turkey." Soon he was in possession of his heart's desire. So it is in raising money for churches. If we pray in the latter form, we will soon have the turkey. Chapters can be written on many schemes and devices for coaxing dimes out of unwilling pocketbooks, but the suggestions under this heading are for the pastor who is almost alone, with a small church, a poor people, and living in an indifferent community. There are men so situated in both country and city who must do things by a dead personal lift. Perhaps their church has not been organized or trained, and they must get money at once, and cannot wait until another generation has been developed. Under such circumstances about the only resource is the personal canvass. To some men such work is extremely irksome, but it must be done. Information can be given and enthusiasm aroused from the pulpit, after which the specific work of canvassing can be undertaken. Like the book agent or life insurance man, the pastor who is soliciting for a debt, building, or repair fund, must have an argument or reason ready for every objection. A list of names should be made out and this list should contain members, former members, and "friends." Strangers may be included also. The first point in approaching a person for a contribution is to make sure of sympathy and confidence. Information should be given. But above all, there should be no hesitation, or timidity. A "decent boldness" is one-half the battle. To approach a person in a cringing, half-apologetic manner is to invite a refusal at the outset. A hundred people cannot be canvassed in a minute or a day, and do a good job. It takes time and it pays to take time. Do not hint or insinuate that you would like a contribution, but ask for it in a straightforward, manly way, which will compel a direct yes or no. The dread of a refusal is weakening. Refusals and sometimes a harsh "turn down" must be expected, but if you are persistent, state your case clearly, and do not waste words, the results will invariably justify the time and labor. A very successful solicitor, a superintendent of a Sunday School said that he calculated on obtaining money from one out of three persons canvassed. Sometimes only one in five will give, and again nearly every person approached will respond. It depends on the purpose and the total amount wanted. The main point is not to be afraid of the person whom you are soliciting, and not to shrink from the drudgery of finding the people. If working in a strange town, among utter strangers, always have one or two local names ready for reference. Do not presume to know who is poor. Give everybody a chance, but do not crowd them too hard when they decline. Rather, leave them in a good frame of mind so you can go again. The man who is genial, relentlessly persis-

tent, and politely bold in approaching people will have little difficulty in raising money for his church, even among the Philistines and other Cannanites.

Psychological Methods.

CRAVINGS OF THE PEOPLE.

"The more ways you can make people feel, the better they will like your preaching," said a successful pulpit orator to the writer. Isn't this the test of oratory? The lecturer imparts instruction. The orator makes the people feel. "What do you like in a preacher," was asked of a woman of intelligence and considerable education. "O," she replied, as if confessing to something that might be considered questionable, "O, I like the one who can give me thrills." "He was a great preacher," said another woman speaking of Talmage. "I will never forget how he described a ship in a storm at sea." "Giving thrills," may not be considered just the business of the pulpit, but the craving for that sort of thing cannot be safely ignored. Beecher, Talmage, Spurgeon, Moody, Lorimer, Phillips, Gough, Dixon, Broughton and lesser lights who have attracted and swayed large audiences dealt freely and deliberately in thrills, but they used the thrills much as a fisherman uses his bait. They played on feeling for the purpose of provoking thought and action. Instruction and exhortation are not sufficient. The heart rules. Marc Antony did not preach anarchy. He showed the people Caesar's wounds after praising his virtues and reminding them of his benevolence, and then the people were ready to burn Rome.

THE APPEAL TO THE EMOTIONS.

Pure oratory of the old fashioned kind, with its swing of balanced sentences, its rhythm and its music, has passed out of vogue to a large extent, and in its place we have the "conversational," but equally effective, style. To speak in the old style now is considered somewhat academic. In place of depending on the thunder and rush of a torrent of words, the modern orator stirs his hearers to laughter, tears and action, by a different process. But after all, the process is not so different as it might seem. It would be nearer the truth to say that the principles of oratory are better understood, and the emphasis is now placed where it belongs. The old time orator and the modern orator, though using a widely different delivery, really produced their thrills by the same methods. It was done by the use of "images," and that word "images," takes us down to first principles. If you want to make a man laugh, show him something laughable. If you wish to make him weep show him something tragic. The orator creates the image by telling the story, and acting out the incidents. It is the picture in the mind of the listener that gives the thrill. That is the reason the theater has

such a hold upon thousands of people. They see things pictured in word and deed. The love of pictures is a universal trait, among savages as well as civilized races, among old as well as young. In giving the people "pictures" or "images" the preacher is appealing to a craving in human nature that in many is stronger than will or reason, but which may be utilized in the development of reason and will and conscience.


LEGITIMATE THRILLS.

Stories that picture success in a struggle with poverty, adversity, or temptations, or that reveal the inherent nobility that may be aroused in social outcasts when treated with kindness, sympathy and confidence, always "take" well, for the reason that they touch the heart of the people. There are many men and women in church every Sunday who are burdened with a sense of their own failures and weaknesses in the fight of life. They fail, repent and try again. If the preacher tells how other men have fought battles with temptations to lie, steal, drink, gamble, desecrate the Sabbath, selfishness, meanness, etc., and have won the victory, even at great personal sacrifice, the living men and women in the pews, who are having such struggles every day, will be "thrilled" with a sense of courage and moral heroism, without which there can be no true development of Christian character. If on the contrary the preacher tells no stories, or does not use pictures to make his truth clear, those who view life in the concrete are not helped. If he tells of failures, he makes the people pessimistic and adds to their burdens. The moral hero who has a real fight and wins, is always popular, especially with those who lack moral courage. As the latter class is very numerous every preacher may be sure of having a large percentage in his congregation. The story of David going out to meet Goliath can be "humanized" by picturing David's doubts, fears, inward struggles, and final decision to run the risk of a terrible death in that undertaking. The more his peril and own fears and misgivings are emphasized, the greater the "thrill" when the climax is reached and he takes the giant's head. A sample illustration showing the heroism of moral courage is the experience of a deaconess in Montreal, who was the means of reclaiming a desperate criminal and social outcast. While alone on an errand of mercy in a criminal part of the city at night she was confronted by a hard featured man whose face and manner boded evil. He made an insulting remark. She was helpless. The street was deserted. There was no officer near. Ignoring his remark, she said: "Sir, I am alone, going to see a sick man. I understand this is a dangerous part of the city. Will you be so kind as to act as my protector?" Instantly the man's manner changed. "That's what I will," he replied. He walked by her side, warned off ruffians who later approached, waited in the cold for a long time for her

to come out, and then escorted her home. He was one of the worst men in the city. He reformed, and afterwards in telling the reason said: "The deaconess did it. She was the first person in fifteen years to show me kindness, and confidence, and her sympathetic way and trust aroused a feeling that I did not know was in me, and it made me a new man."

ASKING THE PEOPLE QUESTIONS

In an effort to find out what all sorts of people are thinking about, Dr. F. J. Van Horn, pastor of Old South Church, Worcester, Mass., is making good use of private mailing cards. The cards are neatly printed with his name and address on one side, and on the other a picture of the church and three general questions touching Christianity, with spaces for a brief answer, and the signature of the person answering. These cards were given out at the services, and also distributed by young men of the church in hotels, restaurants and other public places. The replies come in almost daily, and give the pastor many hints for sermon points and prayer meeting talks. The card is herewith reproduced:



What is the Greatest Fact in the Christian Religion?

2. What is to you the most Perplexing Doctrine of the Christian Religion?

3. What is the Chief Hindrance to the Progress?

Please answer.
See other side.

Name _____

Other suggestions for further answers _____

PAGE 1 OF FOLDER

CHRISTIANS are often perplexed by questions of duty or Scripture statement

THE QUESTION BOX

It is intended to open a way by which any Member of the Congregation may seek help through written inquiries on subjects pertaining to Spiritual life, Christian obligations, and Bible text interpretation. etc. etc. etc. etc. etc. etc. etc.

PAGE 2

QUESTION...

?

QUESTION SERMON

(SEE OTHER SIDE)

By furnishing the keys of a Sunday evening Sermon, the Pastor of the First M. E. Church of Atlanta, requests you, whether a Christian or not, to write an answer to the question—

Why Do Fewer Men Than Women Attend Church?

All answers will be gladly received and answered, and at the service

Sunday Evening, January 7th, 1906

he will read such answers as may be of general interest (omitting names), and preach a Sermon on the above question.

Write your answer on the other side, sign your name, and hand it to the Pastor, Rev. J. E. Abrams.

We would be glad to welcome you to the privileges of our Church.

DISCUSSION OF CHURCH FINANCES.

BY FRANK S. HALLETT, WILLISTON, N. D., F. M. DOLBREE, NEW YORK, E. F. HOFFMAN, DOYLES-TOWN, PA., AND OTHERS.

SUGGESTIONS FOR DISCUSSION.

Following are the questions asked for the round-robin or symposium on Church Finances:

1. What part should the preacher take in the management of church finances?
2. After organization of the financial part of church work—should he give sufficient attention to see that the work is done?
3. What system of collection and account keeping do you use?
4. For financial work do you find business men—the “solid” members of the church—or the more spiritually inclined, more successful in securing pledges?
5. How often do you refer to giving as a Christian duty in your sermons, or preach upon it?
6. What would be the result if preachers required a business-like contract from a church each year, stating salary, how often it should be paid, with provisions for interest for deferred payments. Would this enable him to do more effective work?
7. What plan do you follow for raising debts, building funds, etc?
8. Do you personally see that money for church purposes is carefully expended?
9. Do bazaars and suppers pay, and do they help or hinder in the legitimate financial work of the church?
10. Under what circumstances may those who are not members be asked to give for church purposes?

The pastors are a unit in objecting to suppers and bazaars, and such schemes for raising money. The “Ladies’ Aid” seems nevertheless to go on the even tenor of its way.

They also agree that non-members who are more or less interested in the church, should be offered an opportunity to contribute to its expenses.

They do not agree in answering question 4. Some would select to manage the finances of the church, those known as good, “solid,” business men in the community. Others say that the most spiritual men are the most successful in securing pledges. They agree in recognizing the courtesy and caution necessary in the pastor’s oversight of the financial committee. He should be a “financial strategist,” says one, “never officious, nor tyrannical.”

CHURCH FINANCES.

BY FRANK S. HALLETT, WILLISTON, N. D.

Ans. 1. Every preacher should remember his first duty on a charge is to see that his church is thoroughly organized so as to transact business in a business-like way.

Ans. 2. The preacher should see that his Financial Board meets on the first Monday evening of every month, and settles all accounts

in full. The business of the church should be the preacher’s business, that is he should know, that his church is carrying on its business—properly.

Ans. 3. We have the envelope system for the members, and regular subscribers, also it is understood and often referred to by the pastor that Sunday evening offering goes towards the salary. The congregation that loves to hear the preacher preach the Gospel, loves to pay towards his support and will give liberally. The morning collection with special pledges and so much from Ladies’ Aid Society pays for the running expenses of the church.

The Sec.-Treasurer is a competent business man, (he is at present County Treasurer), he renders the accounts in a business like way, pays all church bills promptly. He keeps an individual account; we have talked about adopting the individual card system and cash column cards.

Ans. 4. For my Financial Board, I always select from the members, the most competent “solid” business men, men who have as high standing in the community—men who will do honor to the church. A man may be good, and deeply spiritual, the place for him is in the Spiritual department. The business man will secure more pledges than the other and still everybody will feel better because they have invested in “support of the church.”

Ans. 5. Always once a quarter. Also in my Sunday school addresses and talks to young people, I urge doing things systematically—giving tithes of their whole income. Parents get also interested. Here is where we must make our strongest point, with children—educate them to give.

Ans. 6. The result would be marvellous. This should be done. A contract should be drawn up by the Finance Committee stating that the minister receive his check at the regular monthly business meeting. Lack of funds should be no excuse from a reliable church. The Financial Board should borrow the money from the bank and assume the interest. The grocer looks for his money every month, the dry goods store except its bills to be paid and if the preacher fails to pay promptly there will be a little quiet gossip going on. The Church that can pay the preacher every Monday morning has the best standing.

The preacher who is worried about Finances cannot do justice to his church.

Ans. 7. The raising church debts and building requires wise and careful planning. First talk the matter over among your church members, get them interested in the church, get up the right kind of enthusiasm. Let the members set the example by giving as much as they can. Arrange your subscription lists as follows: List, \$1,000; list, \$500; list, \$200; list, \$100; list \$75.00; list, \$50.00; list, \$25.00; list, \$15.00; list, \$10.00; list, \$5.00 and under. Then place each list into the hands of the right and proper

persons, by moving cautiously one can get to know his man pretty well.

Then when ready have a money raising day in the church and accept pledges for larger and smaller donations. But always give the congregation a chance to take a square on black board in memory of some loved one who has gone to the great beyond. This invariably brings many unexpected dollars into the treasury.

Ans. 8. I do. I attend to regular monthly business meeting and there I learn of the monthly income and expenditures for the month. Every preacher should be a business man; this helps him to be perfectly at ease in the presence of business men. How often have we heard it said "He is a fine preacher but, he has no business head on him." That lessens his usefulness.

Ans. 9. Bazaars and suppers do not pay. It gives lots of hard and unnecessary work to a few ladies who mean well.

How often men have said after all the rush was over. "I would sooner have paid \$10.00 than had all this work." Let us always advocate straight giving. Get twenty members who will give a tenth of their income to the church, and the smaller churches are saved; probably the large city churches the same. Then when you wanted to have a good social evening provide a lunch out of the Treasury funds.

It hinders the work in this that people come out to supper and pay 50c as a favor to your church. We are not so poor that we need such small and mean favors.

True, people will pay large prices for goods at a bazaar, but they will go home and say what rogues those church people are.

Ans. 10. In all our congregations there are men and women who are not members, but they want to pay into the treasury of the church. They would be slighted to think you would not ask them to help.

Others have children attending Sunday School and appreciate what the church is doing for their children, and they expect to support the church. To those who are in sympathy with the church we should always offer a chance to give. In times of disaster by fire and flood the whole community wishes to help out and all should be given the chance. Treat people rightly and they will always help willingly.

A Plan for Getting Money.

F. M. DOLBREE, NEW YORK, N. Y.

Plan for demonstrating the interest of the church in every member, for increasing attendance and raising current expenses.

Make the Government of the church a continuous live issue.

No institution will run itself, but remember, we must exercise the Christ-like spirit in the conduct of our Father's business.

Adopt a covenant with a clause "To contribute to the expenses of the church." Read the covenant at every meeting, congregation standing during reading.

Adopt and judiciously enforce the following rule.

"No members shall be entitled to a letter who have not contributed towards the financial support of this church for six months previous to request for such letter, unless they can show to the Board of Deacons satisfactory evidence that they were unable to contribute."

Adopt letter form No. 1.

Adopt letter form No. 2.

Adopt letter form No. 3, or adopt forms suitable for your purpose.

Inform every present member, and all others before being received, of the covenant and all rules of the church.

Treasurer report to Board of Deacons monthly, names of non-contributors and delinquents.

Pastor and Clerk report to Board of Deacons monthly, names of non-attendants.

Deacons meet monthly and mail form of letter applicable to each case.

All applications for letters referred to the board of Deacons before presentation to church. Deacons use their knowledge and discretion in granting letter to worthy non-contributors. This avoids publicity and embarrassment.

This method insures better attendance and greater revenue. It is kind and beneficial to members. Maintains interest and avoids indifference. Less likelihood of backsliding. Shows church is interested in each member. Eliminates necessity for raising deficit, which is always made up by regular conscientious contributors who bear the burdens and are doing their utmost. The pastor and workers are free to prosecute the work of the church and strangers are not annoyed by frequent public appeals for money.

Promptly on the first of the year mail to every member a financial report of the previous year, also an approximate estimate of the future year's expenses, together with a package of envelopes and pledge cards to be signed and returned. Write every member not heard from within one month.

This plan increased the attendance, the spiritual condition, paid liberally all expenses and left a balance in the treasury of one church for the first time in over 20 years.

It required constant, persistent attention, but it paid in spiritual results alone.

I will be pleased to explain details or answer questions.

Form No. 1.

Dear—

Our church, noticing your continued absence from its regularly appointed services and ordinances, has become solicitous for your religious welfare. We trust you are still enjoying a blessed hope in Christ and honoring him with your substance and service, even though you do not worship with us. We feel, however, that we should receive your assistance in our meetings, attendance upon the preaching and at the communion table, also your aid financially because this is your church home, which we

mutually vowed to sustain when we consecrated our lives to the service of the Master. We beg you in all kindness to give this matter your prayerful consideration, ask our Heavenly Father to aid you to do your duty to your own church and his cause with us. If you are living out of the city, or located too far from the church so as to be unable to attend, it may be advisable to take a letter to some Baptist church in your vicinity, where you can be of service, and enjoy the privileges of the sanctuary. However, if you wish to remain with us, it is expected that you contribute towards the support of the church of which you are a member, and that you communicate with us through the Pastor or Clerk at least twice a year.

By order and in behalf of Board of Deacons.

Yours Fraternally.....Clerk.

Form No. 2.

Dear—

Your brethren regret that you have not replied to the communication sent you, soliciting your attendance upon the regular services and ordinances of the church, which you pledged to support when received into its membership. We trust that you realize the importance of adhering to the vows you made to the church and God at a time when conscious of sin you sought mercy and forgiveness; also, that you will remember the obligations you are under to our blessed Saviour for his great sacrifices for your atonement, and his loving kindness in granting pardon and accepting you as his redeemed child. We now earnestly ask you to give attention to this matter, hoping you will reply without further delay, advising us of your intention, saving the church from taking such action as its rules prescribe in cases of neglect on the part of members.

By order and in behalf of the Board of Deacons.

Yours Fraternally.....Clerk.

Form No. 3.

Dear—

Feeling the necessity of the financial support of each individual member of our church, we most earnestly solicit new members and all others who do not hire sittings or contribute by envelope to do so without delay, so that we can meet our obligation promptly and fully. We trust that you will prayerfully consider this matter, and lay aside weekly such an amount as you feel belongs to the Master's service, as he has prospered you, and in accordance with your vow to contribute towards the support of the church when you were received into its membership. We would suggest that those who contribute loosely or irregularly in the collections would adopt the envelope system, so we may know what to depend on, and avoid a deficiency in current expenses.

If any of our present liberal subscribers feel that they can increase their contributions, it will be gratefully received. Do not withhold the small amounts, but let it be done cheerfully and systematically.

Sittings or envelopes can be had of the ushers.

By order and in behalf of the Board of Deacons.

That Coal Collection.

E. F. HOFFMAN, DOYLESTOWN, PA.

No. 7. The church was in a financial strait! Pressing obligations had drained the treasury completely! Winter, an empty coal bin and part of last year's bill confronted us! I assumed the responsibility of meeting this exigency and publicly announced a date for taking the coal offering. Securing two large lumps of coal, I cleansed them thoroughly, cracked one into bits and placed the other conspicuously on the pulpit.

On the appointed Sabbath morning, I preached a short sermon suggestively alluding to the subject in hand and arousing the curiosity of my audience. The late comers being in, I then took up the large lump, showed the sacrifice and dangers incurred in mining it and explained the principle of heat locked therein. One requisite, I asserted, to spiritual fervor was a warm, comfortable building and to have this we required at least fifteen tons of coal which, at the current price, meant \$90. The small bits I then offered to all contributors as souvenirs. I requested whoever would pay for a ton to raise the hand, then those who would provide for one-half, one-quarter, one-sixth of a ton, allowing a few moments to each grade and silently jotted down the names. The idea proved very popular and practically everybody responded. The net result was sufficient cash to provide a full bin, to square the unsettled account and a clear balance of over \$15! We sang the Doxology with unusual heartiness and warmth!

1. That of an official leader. He should be a financial strategist, never officious nor tyrannical.

2. The working of a plan is its most important feature.

3. The membership is districted. A collector works over each district weekly, receives all offerings, receipts member's cards and hands amount collected to Treasurer who receipts for same. Quarterly and yearly statements are sent to members and carefully compared.

4. Generally the spiritual members are the most successful.

5. One sermon at stated intervals, indirect allusions when the subject is kindred to theme in hand.

6. Undoubtedly releasing the financial uncertainty and strain will give new elasticity to brain and hand.

8. Yes—without meddling!

9. Experience has shown "restaurant-ice-cream-side-show" method to be a financial hindrance. It is the wrong way to educate the people. In wear and tear on building, furniture, jealousies excited, and a host of ills, suppers and bazaars cost more than they are worth.

10. Regular attendants, when the pastor has

freely served them in any capacity; funerals, baptisms, etc.; real estate dealers and owners the value of whose holdings has increased, especially in new localities.

E. F. Hoffman. Doylestown, Penna.

Pastor of Beckman Memorial Methodist Episcopal Church.

The Rev. W. Edward J. Gratz of Two Harbors, Minn., says "Only when necessary should the preacher take the financial helm of the church, and then only to devise and put into

motion a sensible business-like system with as little redtape as possible. Don't ride hobbies in finances; if you find a system doing good work, *let it alone*. In some places people will give nothing but a ham or cake to the church, and will not let go of suppers; the preacher should insist that *his salary* is not to come from that source. Every man in a respectable business in a community derives benefit from the church, directly or indirectly, and ought to do something towards some church in his community. There are some enterprises so significant that they have a claim on all men."

PREACHERS' QUARRY OF SOCIAL ETHICS.

DEPARTMENT CONDUCTED BY REV. WILBUR F. CRAFTS, Ph. D.

THE IMPERILLED SABBATH.

April should be marked in the almanac of the practical preacher as the time to build a breakwater against the Summer flood of Sabbath breaking. To this and the "World's week of prayer for the Sabbath," April 8 to 15 (which is also Holy Week, that gave us the Lord's Day), should be brought to the attention of all preachers and teachers and parents, that they may unitedly fortify the young and weak against the temptations to Sabbath breaking that Summer brings, which make it the most vicious season of the year. The Sunday School lesson for April 8th on "Jesus and the Sabbath" should be strongly presented by the pastor to their classes. The "Lord's Day" as the sign and ensign of the Lordship of Christ may fitly be the subject of a sermon on Palm Sunday, which is a festival of his Kingship, and also in the annual Easter—the Lord's day being really the weekly Easter.

There are so many difficult problems connected with the Sabbath that a single sermon or address on the subject often raises more questions than it settles. It requires at least a Jewish festival period of two Sabbaths and the week between to consider it properly, with sermon, Sunday School lesson and prayer meeting each contributing its part of the full development of this complicated theme. Here is a logical outline for such a study.

There are seven reasons

WHY THE SABBATH SHOULD BE OBSERVED AND PRESERVED.

As a day of freedom for worship and from work save works of necessity and mercy.

1. Because the law of the Sabbath was a law of Creation, when "the Sabbath was made for man," as revelation, reason and the oldest records unitedly teach.
2. Because the law of the Sabbath is a law of the Decalogue, the world's universal constitution, written in God's own hand, with the Sabbath command longest of all, the central keystone, "the keeping of which" said Cardinal Gibbons to the writer, "leads to the keeping of all the others, the breaking of which leads to the breaking of all the others."
3. Because Christ taught us by precept and practice to keep the Sabbath—the Jewish Sabbath—while he lived as a Jew, whose rest and worship he transferred by his burial and resurrection to the new Lord's Day, which became by that act, to all who follow him, the best of days.
4. Because the observance of the Lord's Day or Christian Sabbath is in accord with apostolic example.
5. Because the law of the Sabbath is the law of the church to which we have made—but perhaps not paid—our vows.
6. Because the law of the Sabbath is the law of nature, scientifically proven.
7. Because the law of the Sabbath is the law of the State to which all good citizens owe obedience.

(1). It is generally agreed that one day's rest in seven is needed. (2) It is equally clear that in this age of interlocking activities all must work together and all rest together. (3). It is no less true that in order to enjoy a general rest, law must halt work. In the words of Horace Greely, "The liberty of rest for each demand a law

of rest for all." (4). It is also proven by experience that the only safe exceptions that can be made in forbidding work for gain that the public may rest are for "works of necessity and mercy." Works of mercy include the activities of religion with the care of the sick and of cattle, while "works of necessity" mean not an imagined necessity to make money in any case but the ordinary work of housekeeping, including like work in hotels.

The Sabbath is not alone a day of rest and worship. Jesus put largest emphasis on the truth that Sabbath keeping is not doing nothing but doing good. And Isaiah (58:13, 14) puts emphasis where Anglo-Saxons need it in the 20th century, on the Sabbath as a day to wean us from selfishness.

The Sabbath is (1) the Lord's Day, (2) the Rest Day, (3) the Home Day, (4) the Weekly Independence Day. Men desecrate it in the name of a false liberty, but history shows that God has bound together in the bundle of rational life, the quiet Sabbath and civil liberty. How much liberty have the railroad men, the actors, the printers and editors who work seven days of the week that others may be amused on Sunday? How much secure liberty, whether religious or civil have the lands where, as Hallam says, "shrewd despots have cultivated a love of Sunday pastimes to keep the people quiet under political distress"? In the words of Bob Burdette, "The Declaration of Independence was not written in a beer dive on Sunday afternoon—not by a jug full."

NEW CITY OFFICERS.

All over the country reform mayors elected in February enter upon their duties in this month of April. Many, if not most of them are like one who said to the writer not long since, "I never thought of being mayor up to three months before I was called to the office, and I have had no preparation for its special duties." The preacher, the doctor, the lawyer, each has three years of training, and a library of professional books; but rarely has a mayor any training even in lesser civil offices, and there is no book that a new mayor can lay hold of that will tell him the best things the best mayors have done, such as should be laid in his hand when, with his "new broom," he wishes to "sweep clean," or to make a "clean sweep." Every worthy mayor on entering office wishes in some way to make a record of progress. Usually the good people who have elected a reform mayor think the task is done when it is only begun, and only those who seek reward in office or emolument and those who have wicked or selfish interests to further, gather about the new mayor after election. No wonder that nine-tenths of the reform mayors reform nothing!

FIGHT THE WORST OF TRUSTS.

For one thing, let good people plan to rally in a "Home Protection League," or under some other banner once a month and discuss reforms that can reasonably be asked and express public sentiment in support of them, and create more of it by following up the monthly ploughing with a monthly sowing of civic literature from door to door, and then let wise committees go forth to a hand picked harvest of results,

not by law and order work done by citizens except as a last resort, but by such pressure on public officers or such support of their endeavors as will lead to civic improvement.

There is no one way that a new mayor can more effectually serve the moral interests of his city and its material interests also than by using his absolute power over all theatres and other shows to suppress those evening schools of crime established all over the land by the Theatre Trust, that teach boys and girls those supreme falsehoods, that a life of crime is heroic, and that a life of impurity is a life of gaiety, let citizens ask such home protection of every mayor.

Gethsemane as it is Today.

FRANK T. BELL.

Three Visits to the Garden: The first one was for a few minutes only. On our way out to Bethany on a Sabbath afternoon, we paused to take a peep into the sacred enclosure. It was an hour when many visitors were coming and going. As we continued our walk up the

Considerable taste is displayed in the arrangement of the walks and flower-beds. Some of the former are fringed with a growth resembling box-wood, and the latter are laid off in various designs by means of thin, white stones set on edge in the ground. There are two fountains or cisterns, one has a roof over it, in the other are some beautiful gold-fish.

As I sat in the shade of those old olive trees, my thoughts were not so much upon the trees, the flowers, the fountains, nor the beautiful garden, as upon the One who, years ago, had "ofttimes resorted thither with his disciples," his shameful betrayal, his awful agony. I appreciated the flowers the gardener kindly gave me upon leaving.

The third visit, at the suggestion of a friend, was at midnight. Taking along a little bread and wine we left our room on the Via Dolorosa soon after eleven. Alone in the city's quiet, narrow streets, and not quite sure of our way,



stony pathway which led over the Mt. of Olives, and that wonderful panorama of the Holy City and its environments gradually unfolded to view, in my mind, at least, there was the settled conviction that the site of the Gethsemane of today was near if not indeed the identical spot of the Gethsemane of old. It tallied precisely with my preconceived idea as to where Gethsemane ought to be according to Biblical statements—across Kedron, at the foot of Olivet, secluded and yet near the city.

But I had set my heart upon an hour's meditation in this hallowed spot. Upon the first favorable opportunity, which was several days later, I excused myself from my friends and made my second visit to the garden. It was at the noon hour and with the exception of the gardener I was alone.

The Franciscan Monks keep the garden in excellent condition. It is a small enclosure, perhaps fifty yards square, surrounded by a stone wall about eight feet high. Around the edge but inside the wall is a walk separated from the garden proper by an iron fence. Most of the eight venerable olive trees are gnarled and hallowed out by age. To say that Christ rested under these very trees is pushing credence a little too far.

we went out by the Damascus Gate at the north instead of by the St. Stephen's Gate on the east. The scudding clouds revealed the moon at first quarter. Following the road along the north side of the city, passing between Solomon's Quarries and Gordan's Calvary, we bent around the N. E. corner and soon crossed the dry bed of the Kedron and arrived at the garden.

Here in the "Grotto of the Agony," where Jesus spent the hour in such suffering as the world can never know nor appreciate until mankind is fully redeemed, we humbly knelt in prayer and partook of the emblems of his suffering, his broken body, his shed blood. A solemn, peaceful stillness pervaded the scene. No treacherous Judas with his clamorous mob disturbed the silence. The clocks in the distance chimed the hour of twelve and before returning to the sleeping city by the St. Stephen's Gate, which a soldier sleepily opened, softly and as reverentially as sinful men could sing them, the years were bridged with those thrilling, tender words,—

"'Tis midnight; and on Olives brow
The star is dimmed that lately shone:
'Tis midnight; in the garden, now,
The suffering Saviour prays alone."

Letters from a God-made Minister

349, 393 to his Nephew. 449, 484

[We have recently come into possession of a number of letters, some of which we will publish each month, from the Rev. William Prentice, D. D., who after a long and fruitful ministry, is spending his declining years in California. His nephew, recently graduated from the seminary, had accepted a call to a prominent church in Bellevue, and was at work in the new field when he wrote his uncle.—Ed.]

Los Angeles, July 28th, 1905.

My Dear Nephew:—

Your letter came yesterday and I enjoyed it hugely. It has the right ring. It is a great thing to be standing on the threshold of a useful career in the Christian ministry. I like your enthusiasm, for it bespeaks a vigorous service. The fact is, I don't build much on the future of a young fellow who never once slops over in talking or writing about his life work. I want you to know, too, that my enthusiasm for the same cause has never left me. Even now I count no privilege quite so dear as that of going into the pulpit occasionally and preaching the word. Last Sunday I preached for Dr. Bailey of the First Church here, and more than once during the service I so far forgot my infirmities that I began to question the wisdom of my retirement from the active ministry. Of course I came to myself by and by, but I think I am pretty much like an old worn-out fire department horse that pricks up his ears and dashes off with a flourish every time he hears the alarm bell.

I thank you for opening your heart to me, and if I can be of any service to you I shall feel repaid for the little difficulty I experience in writing a readable letter in these twilight years of mine. I infer from what you write that you are a bit apprehensive as to my opinion of your acceptance of the call to Bellevue; and for the reason, I take it, that it is a city church. Well, I am not disposed to censure you nor criticise your decision. I am rather inclined toward the view of my old Professor Baxter, who used to say to his class in the seminary, "Young gentlemen, it makes little difference where you preach, just so you preach." In your letter you go on to remind me that you were reared in the city, that you were a member of a city congregation and that before you concluded your seminary course you had several years' experience as pastor at Dexter. Yes, I recall all this, but I am building more on your good, average common sense to carry you through than on any of the things you mention. On the whole, I see no reason why you should have declined the call simply because Bellevue happens to be a city of some fifty thousand and the church a prominent one.

Wherever you go problems will present themselves. After no little experience with country and city pastorates, I should say the handicap of the former is as marked as that of the latter. That the country or village church affords more opportunity for close study is not always the case. Frequently where it does, such opportunities are not seized and used. In both fields there will always be, I suppose, a few who feel that the minister isn't quite doing his duty unless he is pulling door-

bells or enjoying the conviviality of some hospitable home. After all, success in anything depends more on the man himself than on his environment. I have known more than one bright young fellow to go to seed in a pastorate where there were many opportunities for study; while, on the other hand, I have been acquainted with a score of very busy ministers who found or made the opportunity to become good scholars.

Of course you ought to realize that you will have to pay the price of such a field as the First Church of Bellevue. I predict the life will be a bit complex. You'll have to keep a good many irons in the fire. You are going to have problems there. I want to hint at one of them in this letter. I know the little city pretty well and it has some reputation as a society town. I want to hang out a red light right here. You are young and have an attractive personality; your piety is natural and not of the clergyman-in-the-novel type (for which I am very thankful), and you will be in demand at social gatherings. There will be invitations galore. Have a care. This is where so many bright young fellows go down and out. Did you read what Alexander McLaren said about some young men in the ministry who come into sudden prominence? Well, if you did, it will not be out of place for me to repeat a good thing. Your uncle knows Dr. McLaren and puts a high value on his advice. Here is what he says: "The trouble with most of you young fellows is that you are pitchforked into prominent positions and have to spend your time attending anniversaries, even breakfasts, when you ought to be at home studying your Bible." Dr. John Hall never had any time for purely social enjoyments. During his long ministry in New York City the number of houses where he ever dined in a formal, social way could have been counted on his fingers; and yet he was never too busy to call on the sick or the sorrowing.

I have usually noticed that the preacher who becomes a lion socially soon dwindles into a lamb intellectually. Of course there are exceptions. But too many pink teas will take the red blood from your sermons. Pale pulpit papers have a habit of haunting preachers. Beware of these unholy ghosts! Then besides the time conventional society takes from your studies, a portion of it could be put to better advantage by visiting among the humble and lowly of your congregation.

No man can preach practically who lives pretty much all the time in his study. Study both men and books. No man can preach powerfully who is always in an atmosphere of glitter and gleam. Our blessed Master had wealthy friends whose companionship he enjoyed, yet oftener he was found in the company of the poor; but don't be a class preacher. Demagoguery in politics is bad enough; in religion it is devilish. Christ was the great Democrat. Like death, Christianity is a great leveler. As a minister of the word you are to know no man after the flesh. To be all things to all men, as I understand it, is to be simply manly and straightforward with everybody.

In the matter of pastoral calls don't make

the mistake that nine out of every ten pastors do. Don't confine your calls to the homes, where usually you will find only the women of the home in. Candidly, Will, I think the church has only too often showed a tendency to coddle the women and let the men go to the devil. *Hunt up the men in the shops and stores.* I was a long time in learning this, but when a bright young pastor told me how fruitful his ministry had been since he began this policy, I took it up with rich results.

Make it your policy to give everybody a square deal, no more and no less.

Well, I think I have written enough for this once, but I expect to write later touching upon other phases of your work. I pray the dear Lord's blessing on your ministry. Look to him constantly for guidance!

Affectionately your uncle,
William Prentice.

Three Views of Easter.

Morgan Dix: Mourning hearts know well what it is to waken out of sleep after a great sorrow. Mankind generally wakes to toil, to want, to grief. Many, like the Marys, come early in the morning to the sepulcher. For those mourning women, although they knew it not, the night and darkness had passed away. The angels were awaiting them with a message which was heard on earth and in the grave, by the living and the dead. That first morning of the week was the turning-point in man's history, the dividing of time.

The Easter Gospel tells us of power and glory. From the instant that Jesus gave up the ghost, his triumph began. Rich men and honorable counselors, timid in his life-time, came boldly forward and laid the body royally in the new tomb in the garden. Then rising from sleep, and laying off the garments of the grave, he passed forth and went his way. As he lies we shall live also. Each man is made an indestructible personality; a grand future opens before us; this little life is but the dawn of a glorious day. Lastly the Easter Gospel announces the perfecting of everything that deserves to be perfected.

Great above all others is this day. Christmas is the first day of the kingdom of Christ on earth, but Easter is the opening morning of eternity.

THE INVISIBLE WORLD.

2 Cor. 4:18.

J. H. Newman: There are two worlds, the visible and the invisible. The world we see seems to leave no room for any other world. Yet there is another world, quite as close to us, and more wonderful, though unseen.

God is in this invisible world. And there are the souls of the dead. When they depart hence they do not cease to exist, but we have lost our means of apprehending them. Angels are also inhabitants of the world invisible; as appears from the experience of Jacob, and Elisha's servant, and the Bethlehem shepherds.

If this seems strange, reflect that we are in the midst of a third world, the world of

brute animals, of which we know almost nothing concerning their interests, their intercourse or their destiny. We know no more of the world of visible beings inferior to us than of the invisible world superior to us.

In human society itself, we speak of the political, the scientific, the religious world. While these may be composed of visible men, yet each world is unknown, often unintelligible to the others.

The world of spirits is unseen, but present, now and here. It is the hidden kingdom of God which in due season shall be revealed.

Now in this spring time, the world of nature shows its hidden powers in the outburst of the life which God has hidden in it. So in the coming of that eternal spring, for which Christians are waiting. Blessed are they who shall behold what mortal eye hath not seen, when they find themselves gifted with fresh powers, vigorous with the seed of eternal life within them.

THE MESSAGE OF EASTER.

Acts 3; 6-8.

D. H. Greer: The story of this cripple is picture of human life before and after the message of the Easter Gospel, a crippled life at the gate, and a life made whole entering the temple.

Our human life before the message of the Easter Gospel came, had powers, the noblest which it could not use or only feebly, crippled powers. And this human life sat, broken and crippled, at the gate of a temple, and caught echoes of music within, or glimpses of beauty and splendor beyond.

But by the message of the Easter Gospel life is made whole, strong, able to enter the temple. Love, broken by death, leaps up for joy, finding itself eternal.

Character, broken and destroyed by death, becomes the beginning of a great moral career which has no ending, and we are encouraged to go on building.

The life of the spirit is real life, imperishable life, and death is but the door of escape into a more congenial sphere.

The message of the Easter Gospel is a glad and self-confirming message, which gives completeness to our human life today. When we pass the beautiful gate that death opens, we shall enter the temple beyond and see the Easter glory of our human life made whole.

A BUSY LAYMAN.

In announcements for church services in Philadelphia for the coming Sunday, recently, the name of John Wannamaker, the great merchant, appeared five times in Presbyterian services, three times on Sunday and twice during the week. Very few laymen work as hard as that. The layman may say that he will do the same when he gets rich enough to employ men to do his work. But it is known that few men give as careful attention to his own business as does Wannamaker.

What the Editors Think.

The present period is one in which many things are written and spoken against revivals. We should join them all if certain types of revival were the subject under discussion; but we have no sympathy with those who condemn all economy because there are many misers; all learning because many learned men are atheists; all philanthropy because some philanthropists promote idleness by their ill-directed gifts; all enthusiasm because some degenerate into fanaticism; and all excitement on religion because some soon fall away and a few lose their wits.

Mere crowds and crowd excitements never make converts that have experiences to relate, converts that will stay and work.

The gospel is not only the power of God unto salvation to every one that believeth, but when preached in the Spirit, and all coordinate means are used by pastor and people, it has power to make people believe—first the law and then the gospel.—*The Christian Advocate*.

There is often a wide discrepancy between the things which we accept as true and the things which we rest in. A noted judge expressed the idea when he said: "My wife has a religion that keeps her; I have one that I have to keep."—*Christian World*.

Dr. Carroll's latest figures emphasize what we have said before, that most of what we hear about the "one hundred and fifty kinds of religion in the United States" is exaggerated nonsense. Sixty-five of these "denominations" have fewer than 100 ministers each and twenty-one others have each less than 200. And these little organizations twinkle in and twinkle out without affecting the general situation or final results in the slightest.

The work of the Master in this country must be done, if done at all, by the churches which have shown that they have a message worthy of attention. Toward them the better educated in the little bodies gravitate by an inevitable process. Petty schisms will be nursed into little sects by vociferous leaders in the future as in the past, but most of such bodies are, like our "boom" towns, "biggest when born." A church which preaches not mint and anise and cummin but judgment and mercy, will always command a hearing. But even for the most Christlike church the hour of rest has not yet come. It must plant and it must water, and to God it must lift up prayer for the increase. The present situation should make us sober and watchful unto prayer.—*The Interior*.

We greatly doubt whether any considerable number of people who had been really born of God have been kept out of the churches, because of denominational divisions. The truly new-born soul can always find something with which to affiliate. As well talk about the baby's refusing to receive nourishment from its mother, because she and its father are not just then living in perfect harmony.—*The Herald and Presbyterian*.

We think there is urgent need that every preacher in the land should give at least one sermon to setting forth in unmistakable language the sanctity of human life. In the matter of suicide, we are almost returning to the position held by the ancient Romans, and also by the modern Japanese, who exalt it into a heroism. And the bringing of life into the world under evil conditions is becoming even more a subject for extenuation than the destruction of life when it has become irksome.

Nothing will save us from these false and mischievous ideas but a sense on the one hand of the comparative unimportance of this world, with its pain and sorrows, and a comprehension on the other hand of the infinite value of eternal life. We are to put ourselves trustingly in the hands of the God who brought us into life. That life, with its contents, is his precious gift to us. It is our chance. To extend it or cut it short, under any conditions, is his prerogative, and his alone.—*Christian Endeavor World*.

[It is strange that it is only the Catholic Church stands boldly forth for the sanctity of human life from the time of its conception. But for three things—infidelity, mariolatry, and auricular confession, this church would seem to be following her Master as closely as the others.—Ed.]

We do not believe in a Christianity of simple denials and negations, but rather one of self-denials and abnegations, and in this respect we have the example of our Lord for our authority.—*Christian Work and Evangelist*.

CHILDREN'S HOUR.

The "Children's Hour" idea seems to have been originated by the Rev. John J. Reed. It is a valuable method of reaching families in a "down-town" city district. Mr. Reed has conducted this "Hour" in different churches which he has served, in Montclair, N. J., Cincinnati and New York. In Washington Square M. E. Church, New York, one season the enrollment was over six hundred. Children were admitted to the church by ticket for an hour at the close of school on Friday afternoons. Order and neatness were insisted upon. Each session was opened with the doxology, creed, prayer and a hymn. Then there was a short entertainment, music and recitations by some of the children themselves, followed by an "object address" by the pastor.

On the program given to each child were an anagram, and a conundrum, and sometimes a rebus to be puzzled out at home.

The subjects of the pastor's objects were such as idols, gold (with a professional gold-beater present to illustrate what can be done with gold) hands, gates, fans (with electric fans), animals (with objects from a taxidermist), bubbles, nurses, nails, lions, etc.

Sometimes souvenirs were given to each one. These souvenirs and the objects for the pastor's talk were furnished by friends and neighboring merchants. The principals of the public schools in the vicinity cooperated and also did distinguished men, such as Drs. (now Bishops) Spellmeyer and McDowell, and Chancellor McCracken and Gen. O. O. Howard.